THE WAY
To the CITY of GOD
described,
or A PLAINE
DECLARATION

How any man may, within the day of Visitation given him or God, pass out of the unrighteous, into the righteous state: As also, how he may go forward, in the Way of Holyness and righteousness, and so be fitted for the Kingdom of God, and the beholding and enjoying thereof.

Wherein

Divers things, which occurr to them, that enter into this way, with respect to their inward trials, temptations, and difficultys, are pointed at, and directions intimated, how to carry themselvs therein: and how to apply themselvs to the works and exercises of Religion so as to find acceptance with God. With divers other weighty Particulars, which may be of service to inquirers and beginners.

Written by GEORGE KEITH, *in the Year* 1669, *In the time of his being a close Prisoner in the* Tolbooth *at* Edinburgh. *Whereunto is added*,

The way to discern the convictions, motions, &c. of the Spirit of God, and divine Principle in us, from those of a man's own natural Reason, &c.

Written in the time of his confinement in Aberdeen, *in the Year* 1676. *With a Preface to the whole, written this Year.*

Printed in the Year 1678.

Isa. 62 : 10. ---- cast up, cast up the high-way, gather out the stones, &c.

& 57 : 14. ---- Cast ye up, cast ye up, prepare the way, &c.

& 40 : 3. ---- Prepare ye the way of the Lord, make straight in the desert a high-way for our God.

1 *Joh.* 2 : 6. He, that saith he abideth in him, ought himself also so to walk, even as he walked.

1 *Joh.* 3 : 2. ---- but we know, that when he shall appear, we shall be like him; for we shall see him as he is.

Ioan. Picus mirand. Conclus.

Qui perfectè in animam redierit, primæ formæ suam formam æquaverit.

Englished thus

He, that shall perfectly return into his own Soul, shall make his own frame [or, mould] like unto the first.

IF *thou art brought unto any ſenſe of thy inward ſtate, and art come to feel thy abſolute need of Chriſt, ſo as nothing leſs can ſatisfie thee, than the true and real enjoyment of him* in *thy* heart, *and Soul; and thou canſt no longer content thy ſelf with the bare report of Chriſt, untill thou feel the* vertue *of his* Blood *to* ſprinkle thy Conſcience from dead works, to ſerve the Living God: *And, if thou breatheſt for Life, and to have the living knowledg of God, and art weary of all that knowledg, which thou haſt gathered by bare hear-ſay, or reading, while thou waſt ignorant of the Life of Chriſt* in *thy heart: And if thou deſireſt* Holyneſs *it ſelf more than a naked form or profeſſion of it, and hungereſt and thirſteſt after Righteouſneſs, and ſo art a true inquirer after the Kingdom of God: To thee I hope this ſmall Treatiſe will be acceptable, and of ſervice, and indeed to ſuch as thee it vvas mainly directed and intended. I wrote it ſome years ago, when I was by an outward reſtraint for divers moneths ſeparated for moſt part from the company of all men, for my Teſtimony to the Truth. But the Lord was near unto me, and in the enjoyment of his Preſence I had more ſatisfaction, than all worldly things could afford me. And being made uſe of by ſome in manuſcripts, to whom it was ſerviceable, they deſired it might be made publik for a more general good, and the rather, becauſe there was little, or nothing, after the manner of controverſy with any particular adverſary in it, but that for moſt part it was practical and experimental; (which ſome, who have not a deſire to*

read

read controverſy, are willing to read) and that the whole aim and ſcope of it was to help and aſſiſt ſuch, who deſire ſincerely to live a godly life in their journey and travel, as the title of it imports, which is, A Deſcription of the Way to the City of God, *for thither ſhould all our endeavours and labours tend,* for we have here no abiding City. *And, ſeing,* without Holyneſs none can ſee God, *and* unleſs a man be born again, he can not enter into the Kingdom of God; *therefore this whole Treatiſe doth hold forth divers neçeſſary and uſefull things, concerning the* Nature *of* Regeneration, *how, and after what manner, it is begun, and carryed on. So that the various ſteps of the Spiritual traveller are ſet down from the beginning, untill a good growth and progreſs be attained in the* new birth or life of holyneſs *it ſelf. And who are thus far advanced, they are more ſafe, and more out of danger to miſcarry and miſs their way, than beginners are: And therefore it is mainly intended for beginners, and ſuch, as have made no great progreſs as yet in this* Divine travel.

What I have here delivered of the practical part, or of experience, is my own; and my ſpirit and Soul have travelled, in ſome meaſur, in all theſe ſteps, herein mentioned: and I have found the experimental good and advantage of all thoſe advertiſements, cautions, warnings and conſiderations delivered in the ſame. And, becauſe it was not fit to burthen the underſtanding or memory of Readers with many things, I have onely aimed, for the Readers good,

to

to ſet down ſome clear and plain directions, concerning the moſt needfull things; and thoſe, which, although they be moſt neceſſary, are moſt neglected, and eſpecially to call back transgreſſours to the heart, *according to Iſajah* 46: 8. *as the Hebrew hath it; or as otherwiſe it is rendered, but to the ſame purpoſe,* Return unto the heart, O ye tranſgreſſours! *and that is the import of the word* [Introverſion,] *which is a* turning-in *to* find *and* feel after God *and* Chriſt in *the* heart, *to wait to ſee him, as he appears there, and to hear him, as he ſpeaks there, and to be ſenſible of his walkings, goings, and movings, as he is found there; as he hath promiſed,* I will dwell in them, and walk in them, ſaith the LORD, *Lev.* 26: 12. 2 *Cor.* 6: 16. *For we are to* ſeek after Wiſdom, as ſilver, and to ſearch for underſtanding, as hid treaſurs, *Prov.* 2: 4. *Which ſeeking and ſearching, in the firſt place, muſt be* in *our* hearts *and* inward parts, *for there hath God placed this* hidden treaſur, *which is* Chriſt Jeſus, *to wit, a meaſur of his* Divine Spirit, Life, *and* Light: *and, if thou findſt it* in *thy ſelf, thou wilt then find it* in *others, and alſo thou wilt ſavour of that* Divine *Life and Spirit, both in the Scripturs, and alſo in all writings that in the leaſt meaſur, have proceeded from the ſame Spirit* in *others. And whatever teſtimony hath, at any time, proceeded from him, and remaineth upon record, the ſame witneſſeth unto that teſtimony* in *all, and* unto *all, to whom it cometh; and all, who have a ſenſe of that* Divine *Spirit and Life* in *themſelves, can, and do feel and*

diſcern

diſcern that it hath proceeded of God, and is owned by him. And to ſuch the Scriptur, or any other writing, that hath been written, in the leaſt meaſur of a Divine motion, or drawing are no dead letter, but a living Teſtimony in their plaçe and order: for to none is the Teſtimony of Truth a dead thing, but to ſuch as are dead, and are alienated from that Life, which gave it forth. Yet thou art not to reſt in any ſenſe or ſavour of Life, that thou feel'ſt in the outward teſtimony, but by the ſame thou art to be led in, into thy own heart and Soul, to wait for the ariſing and ſpringing up of it, within *thy ſelf, for thou needſt Life to be nearer thee, than in any outward teſtimony, that thou mayſt enjoy it, as a* Fountain, *and* Well of Living water, ſpringing up unto eternal Life, in thy belly *and* inward parts; *and, as this Fountain ſprings up* in *thee, it will flow forth into all thy ſenſes, and into all the powers of thy Soul, and make them alive, and it will quicken thy underſtanding and memory, as alſo thy will and affections, and give Life unto thy thoughts and meditations; and it will cauſe thee, when, at any time, thou readſt the Scripturs, as this Living Fountain opens* in *thee, to read them livingly, and with a living ſenſe and underſtanding; and, when thou hear'ſt them read, to hear with Life alſo, and in a living ſenſe; and, when thou doſt meditat upon them, or upon the things declared in them, as upon the* Love of God *and* Chriſt Jeſus, *and what Chriſt hath done and ſuffered for thee, and how he dyed, and roſe again, and is gon to Heaven, there to appear in the preſençe of God for us, and that he is to*

return

return again to judge the quick and the dead, and to give the reward of Everlaſting Life to all, that have ſerved him, but to puniſh with everlaſting deſtruction all, that have not believed in him, nor been obedient unto his Goſpel, or whatever other things, recorded in the Scripturs, the Fountain of Life in *thy ſelf will give Life unto all thoſe meditations, as thou wait'ſt for the free openings of it; and they will be living and ſweet unto thy Soul, yea ſweeter than the honey and the honey-comb, and thou wilt be truely edified, refreſhed, and ſtrengthened, in the Scripturs teſtimony. But, if thou goeſt about to ſeek Life in the Scripturs, as the Jewes did of old, and in the mean time neglect to come unto Chriſt, who is the Life, and the Fountain of it, thou canſt not expect to find Life in the Scripturs, or any bleſsing of God, in thy reading or meditating in them. For, as none can enjoy the light and good of the outward Sun, that ſhineth without, or abroad, who ſhut their eyes againſt it, and let it have no place in them; ſo no more canſt thou enjoy the* Light *and* Good *of* Chriſt Jeſus, *that* Sun of Righteouſneſs, *if thou ſhut'ſt thy inward eyes againſt his* Light, *that ſhineth* in *thee.*

Moreover, I muſt inform thee a little further, why I *have not, in this Treatiſe, inſiſted upon, or ſcarcely ſo much as mentioned, many particular dutys, that are altogether neceſſary unto every true Chriſtian, As, giving alms to the poor, Viſiting the ſick and impriſoned, the widow and fatherleſs; Nor the many reſpective dutys, that we ow to one another; as we ſtand related together in the world: Nor*

have I ſet down a particular enumeration of all the commands, prohibitions, promiſes, and threatnings of God, contained in the Scriptur: Nor have I mentioned all the Chriſtian Vertues, far leſs defined or deſcribed them, in a particular manner: Nor have I ſet down a catalogue of all the ſins and viçes, recorded in the Scriptur: Nor have I recommended unto people the reading of the Scripturs, conferençe, and meditation upon them, nor frequenting the Aſſemblys of God's People, where the Lord is waited upon, the Word of God is preached, and living worſhip, prayer, and thanksgiving is offered up unto him in Spirit and in Truth.

Now, the reaſon, why I have not ſo particularly mentioned thoſe things, was not any wilfull omiſſion or neglect, as if I did not lay any weight upon theſe things, or made ſlight of any of them: Nay; all this was, and is, far from me; but my deſign being onely, in ſhort, and as briefly, as wel could be, to poynt at ſome general things, and alſo at theſe particulars, which are the main, and are the moſt neçeſſary, for the right and acçeptable performançe of thoſe other things, above mentioned. My great care was to lay the Foundation wel, and to put my Reader in mind of the firſt and moſt neceſſary things, which I did find ſo much neglected by moſt of Profeſſors of Chriſtianity: my end ſingly being, that people might be brought to have the true Nature, Life, and Spirit of Chriſtianity to abound, and have place in them, and then all theſe other things will eaſily and naturally follow. And I could not wel mention theſe things,

without

vvithout having insisted more largely upon them, than the nature of so small a Treatise would admitt. For I did not design a compleat system of Practical Divinity, but onely, as it were, to put a Primar or Rudiment into the hands of a young beginner. And as for many of the above mentioned Particulars, they are generally acknowledg'd, among all, that profess the Name of Christ. But yet the right hearing, the right reading, the right meditating, the right preaching, the right praying, and singing, either privat or publike, the right giving of alms, the right visiting of the sick, the prisoner, the fatherless, and widow, and the right practising of all other Christian dutys, is a great and a rare thing, and few there are, among those, called Christians, *who do indeed rightly practise them, and go about them. Novv, though all these, and other Particulars be not expressly mentioned in this Treatise, yet the right manner and way, how they are to be gone about and performed, is not onely expressed here, but it is the main design of the whole, and that is, that people may come to know the true Life of God, and of Godlyness to live* in *them, and the True Spirit of Christ, and of Christianity to reign and rule* in *them, and in all things to order and guide and enable them, that so, whatsoever they do, they may do it, in the Life, in the Spirit, in the Power, in the Light, and in the Love of God, and then they do it in the Name of God, and of Christ, and in faith, and so they do it aright, and it is acceptable unto God, and serviceable unto men.*

There is one thing further, which I can not wel omitt;

and that is, to answer an objection, which may be strong in the minds of some, who have not experience in the case. That, whereas I recommend so much the place of silençe, *and of being so* passive, still, *and* quiet, *to* wait for, *and* attend unto *the* Divine working *and* moving of God *and* of Christ *by the* Holy Spirit in *the* Soul, *it is like some will be ready to say, that*

Obj. Such a thing leadeth into a stupidity, or lethargy of mind, if not into something worse; for the mind of man, striving to bring it self into such a composure and quietness, and not attaining unto it, is the more disquieted, and this may be feared to turn into some rage, or natural distemper; for which cause some have both had a great aversion unto such a thing, and also have disswaded others from attempting it, and some have concluded it, as an impossible thing, to attain unto a perfect silence from all our own thoughts, seing it is as natural to the mind to think, as it is for the fire to burn, or the light to shine.

Answ. *To the last part of this objection* I answer, *that, by* a perfect silence from all our own thoughts, *I do not understand, that the Soul is to be without all sense, or remembrance, or thoughts of all kinds: for I distinguish of* thoughts, *thus, There are* thoughts, *which are brought forth* in *us*, without any Divine or supernatural concurrence, motion, and assistance of the Holy Spirit, *which are but* the bare and meer product of our own minds. *Also there are* thoughts, *which arise* in *us* from

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ſuggeſtions of Satan, and of the fleſh, *which, when we conſent unto them, and entertain them, may be called ours. And thirdly, there are* thoughts, *that are begotten and excited* in *us* by a Divine and Supernatural motion, concurrence and aſſiſtance of the Holy Spirit, *which laſt kind of thoughts are onely profitable unto the Soules Spiritual growth and progreſs: but the former, eſpecially the ſecond kind, which are too frequent, are hurtfull and evil.*

Now, when I ſay, the Soul, *or* mind of man ſhould be ſilent from all its own thoughts, *I mean, all thoughts of the firſt and ſecond kind, which are meerly natural, carnal, and deviliſh; and, when all theſe thoughts are ſilenced, the other thoughts, which may be wel called* Divine thoughts, *as having a Divine Original, to wit, the Divine Spirit, Life, and Light of Chriſt* in *the Soul, do inſtantly ſpring up, and abound, which are unſpeakably ſweet, refreſhing and profitable. And therefore we perſwade none to abſtain from ſuch* Divine *thoughts, or ſhut them out, but, on the contrary, we exhort all to entertain them, and abound in them, as much as poſſible: in order to which, they muſt diligently abſtain from all their own thoughts, eſpecially ſuch, as ariſe* in *them, from Satan and the fleſh, for they are contrary to one another, and war againſt one another* in *the Soul. And whatever thoughts are moſt loved, received, and entertained in the Soul, theſe do moſt prevail, and bear ſway, to the excluding the contrary.*

Again, of Divine thoughts *there are ſundry kinds, as*

when we meditat upon any ſubject in words, and propoſitions, that are mental, or when we diſcourſe mentally, as the Divine Spirit doth move and aſſiſt us; which kind of thoughts are very pretious and uſefull unto us. But there is alſo another kind of Divine thoughts, which is many times wholly abſtract from all words, terms, propoſitions, argumentations, ſo much as mental, and are ſimply Divine *ſenſations, as ſeeing, hearing, ſmelling, taſting, and feeling, whoſe object is not words, nor diſcourſe in the mind, but ſimply the Divine Spirit, Power, Light, and Life of God, and his Divine Goodneſs, Love, Mercy, Kindneſs, and Compaſſion, revealed to us in Chriſt Jeſus: and this kind of Divine thoughts (if ſo be it is proper to call them thoughts, for they are as real ſenſations, as the outward and natural ſenſations are) are the more excellent of the two, and, when they do moſt abound in the Soul, they, as it were, ſwallow up the former, as the greater Light and Glory doth the leſſer.*

And to the firſt part of the objection I anſwer, that the bleſſed experience of many thouſands at this day, who are come to ſuch a ſilence, and ſilent waiting upon the Lord, is teſtimony ſufficient unto the contrary, who have found, and do find continually the unſpeakable advantage of it, on a Spiritual account, and that it is ſo far from having any real tendency to work a natural diſtemper upon the mind, that we, who have tried and experienced it for many years, never found any thing more profitable unto us, to work a right and ſolid natural compoſure and ſettlement of mind, as

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wel as Spiritual, whereby our very natural ſtrength is renewed, and we made more fit for outward ocaſions and affairs, than by meat, drink, ſleep, or any other bodily refreſhment whatſoever. And to our experience we can add the experience of the Holy men of God, recorded in Scriptur, eſpecially the Prophets and Apoſtles, to whom the Word of God came immediately, and in whom the Lord did immediately appear, and who, on that account, waited in ſilence for the ſame, as Habakkuk ſaid, I will ſtand upon my watch tower, and will watch to ſee what he will ſay in me. *Hab.* 2: 1. *and Pſal.* 85: 8. I will hear what God the Lord will ſpeak, *ſaid David: and ſaid Jeremiah,* It is good both to hope, and quietly [or, in ſilence] to wait for the Salvation of God, *Lam.* 3: 26. *And, though ſuch a poſture of mind be exceeding tedious, unpleaſant, and irkſom to the carnal part, yet let us hear further what the Prophet ſaith, verſe* 27. It is good for a man that he bear the yoak in his youth, he ſitteth alone, and keepeth ſilence, becauſe he hath born it upon him. *And by bearing the yoak, in this particular, as wel as in other things, many can ſay, It is now become light and eaſy unto them, the carnal part, that made it ſo uneaſy, being overcome. And we are not ignorant how all ſerioufneſs, and indeed the whole practice of ſelf-denyal, and mortification of the deeds of the fleſh, is equally liable to the ſame exception. (which yet hath no juſt ground) For do they not readily object, when any man becomes ſerious, and effectually ſets about the work of mortification,* Such a man

is become melancholik, he is in ſome diſtemper, and is in hazzard to turn fool, ſot, or diſtracted? *And indeed to forſake our own thoughts, (which the Scriptur ſaith* are all onely and continually evil, *Gen.* 6: 5, 12) *and to kill and crucify them is no ſmall part of true mortification. For what is a man's own thoughts, but the product and fruit of the carnal mind? And therefore they are but fleſh, which muſt dye and be crucified.*

But to prevent all hazard of receiving any hurt, I ſay unto all, who deſire to attain unto the ſaid Silence, that they apply themſelves diligently unto outward affairs, in a ſober way, and in the fear of God; for nothing is a greater enemy or hinderance to the true Silence and Peace of the Soul, than to be idle, and have no buſineſs or labour: whereas to be honeſtly and ſoberly exerciſed in buſineſs, and to labour with the hands is a great help and furtherance to attain unto it. And let none ſtrain, or uſe any violence or force to Nature, to compaſs it, for no man, of himſelf, can attain unto it, but as he is aſſiſted and enabled of the Lord, *who is* near at all times, *to help the travelling Soul, but yet there are ſome times more eſpecially, wherein the Lord doth give more abundant acceſs and opportunity unto the Soul, which every one is to obſerve* within himſelf, *and improve the ſame.*

Let none therefore ſtrive, or wreſtle, in their own will, or natural ſtrength, to atain to this Silence, but let them be faithfull to God, in what they know to be his will, and be diligent in ſome honeſt and lawfull imployment, and

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carefully attend the meetings of the Faithfull, when they meet together to wait upon the Lord, and ſpeak the Word of the Lord to one another, as they are moved, and to worſhip and call upon him in Spirit and in Truth. *For the Life of the faithfull and of ſuch, as are near unto the Lord, who are become* ſtrong men in Chriſt, *hath an exceeding great influence upon the weak, to help them, and gather them to the true ſilence, and the preſence of the Lord is more abundantly manifeſt, where the faithfull meet together* in his Name, *as he hath promiſed, whereunto many can ſet their ſeal.*

And thus every one, who is ſincere and faithfull to what they know and have received, will naturally, and, as it were, by a natural growth in the Truth, attain by degrees more and more unto ſuch a ſtate, untill they perfectly come to enjoy and poſſeſs it, ſo as to ſee Jeruſalem a quiet habitation, *and to* behold the King in his beauty, *and* ſee his goings in the Sanctuary: which will cauſe the Soul to ſing with David, and to *ſay, as it is Pſal.* 84: verſe 2. How amiable are thy tabernacles, O Lord of Hoſts! For a day in thy court is better than a thouſand,

But of this I warn thee, that, if thou haſt time enough to ſpare, as thou think'ſt, to reſt from all outward affairs, that thou mayſt, the more abundantly, apply thy ſelf to this Silence, and ſilent waiting: yet thou mayſt exceed, through a wrong and blind Zeal, and ſo mayſt indanger and hurt thy ſelf. For ſuch a ſilence, as doth not allow us to mind and

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be employed in our honeſt and lawfull affairs, is not alwayes required of us, but at certain times, that we ſet apart, unto that end, either in privat, or publik, as the Wiſdom of God doth teach us, and his Spirit doth move. Which times, although they be frequent, yet ordinarily are not to be of long continuance: for it is the will of God, that, ſo long as we are in theſe earthly tabernacles, we be exerciſed in bodily and external actions, vvhereof Chriſt *himſelf gave us an example,* who went about doing good, *and at times retired with his Diſciples, and ſometimes alone, to watch and to pray, and again returned unto the people to miniſter unto them, both in Soul and body, what they had need of.* Nor *doth the moderat uſe and exerciſe of the body in lawfull affairs hinder, as is ſaid, the true ſilence, in ſome degree, that is ſufficient for the preſent time, but doth rather help and contribute unto the ſame: but the higheſt degree of it is neither alwayes required of us, nor is indeed at all times poſſible to be performed by us, for unto all things there is a meaſur, and what is within meaſur is good, but to exceed is hurtfull and dangerous.*

In the Priſon of *Aberdeen*, the 15 of the 4 moneth, 1678

GEORGE KEITH.

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THE

THE WAY
To the CITY of GOD.

CHAP. I

Holding forth

Certain Doctrinal Principles of the TRVTH, whereof a man being convinced by the Spirit of God, it contributes much to his making a right entrance into the way of Holineſs.

A Man doth not (nor can he) enter into the way of Holineſs, but he muſt firſt have his underſtanding ſome way opened by the Spirit of Truth, ſo as to receive ſome convincement of certain Principles of Truth. For how can a man enter into a way, and know nothing thereof, neither more nor leſs? It is the uſual method and order of the Spirit of God firſt to *convince* a man of divers things, before he proceed further, ſo as to convert him into the way of Holineſs, or carry him on-wards therein.

Therefore I ſhall in the firſt place lay down a few certain *Principles*, the knowledg of which is of great

advantage unto beginners for their first entrance into Holiness: and I shall at this time but name, and suppose them as known, rather then prove them, referring their probation to other Treatises. And though I may not say that none ever attained unto any measur of Holiness, without the clear, distinct and explicit knowledg of all these Principles hereafter delivered; yet I am very free to say, that the knowledg of them all doth very much *conduce* to beginners for their *entrance into Holiness*, and the *ignorance* of them hath been a grievous *let* to many a soul, which, though it hath not made the *entrance absolutely impossible*, yet hath it made it *extreame difficult*, even much more by farr, than it is indeed and in truth, or is found to be by those, whose understandings are wel informed in these Principles.

I. That *all men* in their *natural* and *unregenerate* state, are *unholy* and *unrighteous altogether*, and so as such, *unable* to *doe* any thing *acceptable* to GOD, and *unfit* for fellowship and communion with him.

II. That GOD hath *not left* men wholly in this condition, but hath *given* unto *all* and *every one* of them an *occasion* in a *day* or time of *Visitation*, whereby it is possible for them, to come out of their first state of unholiness and unrighteousness, which is also a state of spiritual blindness and death, into a state of holiness and righteousness, which is a state of enjoying *spiritual Light* and *Life* in GOD.

III.

III. That this occaſion is miniſtred unto *every one*, through Jeſus Chriſt, who is freely given of the Father, unto *every man* that comes into the world, for Salvation, as attainable by *every man* through him.

IV. That the coming of Jeſus Chriſt into the world both outwardly and inwardly, was neceſſary unto mans Salvation, ſo that the one is not to be underſtood in oppoſition to the other, for that both have their great uſes and bleſſings unto men. Hence all, who are ſaved, are ſaved no leſs by the *benefit* and *grace* of his *outward coming*, in his becoming man, ſuffering, dying and reſurrection then by that of his *inward coming* as a *Light*, and *quickening Spirit*, &c. Yet that the knowledg of his inward coming is that which is the more needfull, and in the firſt place, as being that, by which the true and comfortable uſe of his outward coming is alone ſufficiently underſtood.

V. That the Lord *JESUS* according to his inward coming, is come a *LIGHT* into the world, *lighting every man that cometh into the world, that all through him might believe, and by believing might have eternall Life.*

VI. That his *coming* in the *inward* is in a *Divine* and *Heavenly SEED*, which the Father hath given from Heaven unto *every man*, and hath ſown *in the heart of every man.* In, and through which *Seed*, the Divine *Light*, *Life* and *Power* or *Virtue* and *Glory* of Jeſus

Christ is onely *revealed* unto men in a saving way, by the *Holy Spirit*.

VII. That this SEED *in the hearts* of *unholy men*, is the least of all Seeds; but as the mind comes to be turned towards it, in faith and love, it growes up to become greater and greater, till it be the greatest of all.

VIII. That according to the *arising* and *growth* of this Seed in mens *hearts*, the Divine Light and Life, &c. of Jesus Christ comes more and more to be revealed, and made manifest even unto the perfect day.

IX. That there is some *manifestation* and *revelation* of the Divine *Light* and *Life* in this Heavenly and Divine *Seed* in the *hearts* and *minds* of the most unholy and unrighteous, unto their Salvation, in a day or time of *Visitation* given them of GOD.

X. That the nature of this Seed is so unchangeable, holy, pure and incorruptible, that it can admitt no unclean thing to enter into it, nor unite therewith, nor can it be defiled with any uncleanness of the spirit of man, but worketh always against the uncleanness, and every unclean, unholy and unrighteous thing in man, through that Divine Virtue and Power, that is in it, to destroy and consume the same, and work it out of the heart and mind of man.

XI. That the manifestation, revelation and shining of the Divine Light in this Divine Seed in unholy

holy men, is not of the ſame manner and kind, as in the holy; for in the holy the Divine *Light* ſhines in the *immediate manifeſtations* of the love, joy, peace, goodneſs and glory of God, which doth (after a manner unconceivable to unholy men) refreſh and comfort the Souls of the holy, and doth admitt them to approach thereunto, and unite therewith, ſo as to live and walk therein, and have the fruïtion thereof. But the Divine Light ſhineth in the unholy, but in *remote manifeſtations* of the love and mercy of God, and that alſo but as it were by glimpſes and flashes, and as through a vaile. The manifeſtation of the Divine Light in an immediate way, that is proper unto unholy and unrighteous ſouls being that of judgment, reproof, conviction and condemnation, the Divine Word working in them, as a *hammer*, a *ſword* and a *fire*, even as the *Refiners fire* and the *Fullers ſoap*, for their mortification and cleanſing.

XII. Now it is fit, that in this place I ſhould give ſome deſcription of Holineſs, ſeing it is improper to declare of the way of attaining unto Holineſs, and yet not to declare what Holineſs is. Therefore at preſent (referring the more large deſcription of it to what will be afterwards more fully treated of) I ſhall onely in theſe few words deſcribe it.

HOLINESS (as a man can be partaker of it) is *a mans being like unto GOD, ſo farr as he can receive a likeneſs unto him*, which is by receiving the *Image of*

God in its *compleat forme*, and having his *heart*, *ſoul*, *mind and ſpirit*, *with the underſtanding*, *will*, *affections and all the powers thereof*, according to the capacity of each, *impreſſed* or *ſtamped* therewith. So that the *whole Soul*, in all its powers anſwer unto this *holy Image*, as the wax anſwereth unto the ſeal, or as the cloath that is put into the Diers fat, anſwereth in colour or die unto that, in which it is dipped, which is the *baptiſme that ſaveth*, *not the putting away of the filthineſs of the fleſh*, *but the anſwer of a good conſcience*, or *mind*, *towards God*, as aforeſaid.

XIII. This Divine Image is (according to the Lord's ordinary way of working in the hearts of his people) not formed or begotten in an inſtant, but raiſed up by degrees from the Divine Seed; the formation of which, as it requires the Divine and ſupernatural concurrence of God as a Father, and as the principal cauſe and worker, ſo doth it alſo require the concurrence of the Soul on the other hand, (ſo to ſpeak) as the mother to conceive it in its moſt inwards (as the mother conceiveth the child in her womb) which is a Divine birth, and in Scripture is called *Chriſt formed within*, and, *the fleſh and blood* of Chriſt, becauſe his Divine Light and Spirit dwelleth and tabernacleth therein, and therethrough conveigheth the manifeſtations of it unto the Soul.

XIV. Now a mans regeneration is not ſimply the having this *Divine Image raiſed* and *formed in* him, but

but it is ſomewhat conſequential thereunto; for it is by this Image through the mighty operation of God therein, that the Soul comes to be regenerat: and ſo the regeneration of the Soul is diſtinguishable therefrom, as the *effect* from the *cauſe*; yet wherever this Image is raiſed or formed in any meaſur in a mans heart, that man in ſome meaſur proportionable is thereby regenerated and renewed, for the Divine Image is no ſooner formed in any meaſur, but it doth in ſome meaſur effigiate or impreſs the Soul, and infuſe its pure tincture, blood and Spirit into all its powers, which the Soul drinking-in, it becometh aſſimilated or likened thereunto, yet ſtill retaining its own original eſſence. A very plain and clear example whereof we have in cloath which being dipped in the Diers fat drinketh in the tincture or die, even ſubſtantially, and yet it retaineth its own eſſence, ſo that it is the ſame cloath ſtill, onely hath another die and colour from the tincture, which it hath drunk in, and ſubſtantially got it incorporated in it ſelf.

XV. But before this *Divine Image* can be *formed* in the *Soul*, or that the Soul can be tinctured or leavened therewith, the Soul muſt be cleanſed and purified from the pollution and defilement it hath received from the contrary image, which is that of the Serpent; even as (according to the former example) before the cloath can receive the die, it

must be washed and made clean; also the Image of God and of the devil are of so contrary natures that they can not live in one and the same place of the Soul, wherefor there must be some room prepared in the Soul in its most inwards, out of which the Serpentine image must be expelled, before the Divine can spring up: and there must be some place in the Soul cleansed and purified for it to be conceived in, for it can not be conceived nor grow, but in a clean and pure *matrix* or womb, according to which doctrin it's evident, that *mortification* must go before *regeneration*, in some measure. But I do not say, that the mortification must be total, and pass over the whole Soul, and all sin and unrighteousness in it, before it attain unto any measur of regeneration, for that is contrary to all experience, for that we find both the images having some place in us for some time but they can not have one and the same place, to live in, because of their exceeding contrariety: and indeed the mortification and regeneration of the Soul go on proportionally, so that where the regeneration is but in part, it is because the mortification is but in part, and where the mortification is become whole, there the regeneration becometh whole also; for that which hindereth the Image of God to spring up in its whole growth and stature readily and speedily, is the contrary Image, which will let, till it be taken out of the way.

XVI.

XVI. And the *Divine Power* and *Spirit* appeareth in the *Divine SEED*, and worketh therein, even in the ſoules of thoſe, who are wholly unholy and unrighteous, in whom Satan's image poſſeſſeth the whole place: Firſt to *mortify* ſome place in the *Soul*, and to cleanſe and purify it, and to expell the ſerpent's image out of it, that ſo the Divine Image may begin to be formed and conceived. The *Divine Seed* therefore (through the *Divine Power*, which worketh therein) muſt firſt *deſtroy* and *conſume* its contrary, before it can take root, and plant it ſelf, and ſpring up, *in* the *heart*, which is diligently to be obſerved; and of this the Seed of God in the outward, *viz.* Iſraël after the flesh, was a type, for before they could plant themſelves in the land of *Canaan*, they behoved to deſtroy their enemys, which inhabited the ſame, and gradually as they conſumed their enemys, they planted themſelves in it, and took root, till they filled it all over, like a great tree over-ſhaddowing the whole land with its branches, and filling it with its fruits.

I ſhall not add more Particulars at preſent, being unwilling to burthen the weak underſtanding of a beginner with many things at the entrance. There are many more Doctrinal Principles, but they will come in time enough afterwards. Theſe wel known and underſtood wil ſatisfy to begin with: of the truth of which things let none imagine they can be ſuffi-

ciently certified through this declaration or any other that can be outwardly given, onely it may be an occasion for them to observe the truth of these things sprung up in their own understanding from a measur of the same Spirit, from which they are declared.

CHAP. II

Shewing

That the Soul converting it self unto GOD in the Divine Seed within its self, through the Influence of the Divine Power upon it, for that effect; is the very first thing that is requisite unto it, in order to its entring into the way of Holiness.

I say the very first thing, the Soul is to doe in order to its entring into the way of Holiness is, to *convert* or *turn* it self unto the *Divine Presence* of God, and of Jesus Christ, as revealed in the Divine Seed; for this was the message which *Paul*, received to declare unto the *Gentiles*, to *turn them from darkness unto Light, and from the power of Satan unto God.* So he preached *God near*, even unto them, who were yet in darkness and unbelief, as among the *Athenians*, who were idolaters. *Him*, (said he) *whom ye ignorantly worship, I declare unto you*, &c. *who is not farr from every one of us, for in him we live*, and

and *move, and have our being, &c.* Alſo unto the *Lycaönians*, who were idolaters, he preached after this manner, that they should *turn from their vanitys unto the living God.* Now it is that, which generally paſſeth among people, that men should turn unto God, and that converſion is a turning unto God and unto Jeſus Chriſt. But that they are to turn unto him, as he doth inwardly manifeſt and reveal himſelf by his Holy Spirit *in mens hearts*, this they have not been inſtructed in, for that generally all of them, except thoſe, called the *Myſticks*, deny, that there is ſuch a thing in theſe days, as the *Immediat revelation* of God *in mens* hearts; and as for the *Myſticks*, though they grant that the *Divine Preſence* doth *immediately reveal* it ſelf *in* mens hearts, and that men are to *turn in* their *minds* unto it, which they call *Introverſion*; yet they deny that men are to doe this at firſt, as while they are polluted in their groſs abominations and luſts, to turn in unto the Divine preſence, they judg a thing both *preſumptuous* and *vain*; *preſumptuous*, becauſe it is altogether unſuteable and unbecoming, that a ſoul polluted in its groſs abominations and luſts should approach and draw near unto God, and *vain*, becauſe though they should attempt to do it, they will find it as impoſſible, as for a bird that is tied with a ſtrong cord to the earth, to flee upward to heaven from earth. Wherefore they require that the Soul have attained unto ſome qualifications and diſpoſitions,

ons, which cleanse it from its gross impuritys, particularly the *abnegation* of all *creatures*, and of its *own self*, before it adventure to convert or turn it self inwards unto the Divine presence. But this proceedeth from a great mistake in them, for that they do not judg aright of the divers manifestations and workings of God in the Souls of men, according to their different states and conditions, for though the *presence* of God be *one*, yet it hath its *manifestations*, after different manners, in the unholy and unclean, and in the holy and clean souls, as is somewhat above declared, for in the holy, he revealeth himself *immediately*, in great love peace, joy, meekness, sweetness and beauty, and suffereth the soul to approach so near unto him, as even to joyn in an union with him; after a manner unconceivable to unholy Souls: And indeed for unholy souls to approach unto God, so as to find him after this manner, I confess, were both presumptuous and vain, as aforesaid. But in the unholy and unclean, yea even in the worst of men, who are most averted from God, the Lord is present in them in such a manifestation, as is not unsuteable to his glory, nor improper to their present conditions, whose *mercifull* and *gratious visitation* reacheth towards *all men* in Jesus Christ, even the worst, in a day, or time, given them of him for their conversion and turning unto God, according to which *Paul* said, that *God was in Christ reconcileing the world*

unto

unto himſelf. Which manifeſtation of God in them, in Jeſus Chriſt, is in wrath and judgment, yet mixed and qualified with mercy, ſo that the Lord doth appear in them, in the Divine Seed, as in a fire, not ſimply to conſume and deſtroy them, but to conſume and deſtroy the corruptions and evils that are in them, to kill and deſtroy ſin in them, even that birth and *body* of *ſin* and *death*, which is in every unholy man, and is the image of the Serpent and of Satan, yea and is that *Serpent*, whom *the Seed of the woman bruiſeth* in the *head*, and deſtroyeth. For, as is formerly ſayd, this ſerpentine image and the Image of God can not live together in one place in the ſoul, nor can they flourish both in one and the ſame ſoul, becauſe of their *enmity*, for they are in continuall ſtrife, warring againſt each other, and as the one loſeth ground, the other gaineth, and on the contrary.

The *firſt* thing therefore that a man is to doe, after he is convinced of the Truth, that *God* in *Jeſus Chriſt*, is ſo *near* him, as to be *in him* in a *Seed*, as in *fire*, for his cleanſing and delivering of him from this wofull image, and from the impreſſions and diſpoſitions it hath wrought in him through Satan) is to *turn* his *Soul* and *mind inwards* unto *God*, and *Chriſt*, as he doth there manifeſt himſelf. Even as the father of the child, which was bodily poſſeſſed with the devil, brought him unto Chriſt, that he might caſt him out, ſo the Soul is to come unto *Chriſt*, who

who is ſpiritually *preſent* in it, that he may caſt out this devil out of it; for this wofull image is a very devil, and by it the devil poſſeſſeth the ſouls of the unholy. The Soul muſt not bethink with it ſelf that becauſe it is ſo unclean and ſinfull, that therefore it ought not to come unto Chriſt, for indeed one main end of Chriſt his coming into the world, is to doe good unto ſuch, to cleanſe the unclean, and to ſave the ſinfull from their ſins. Therefore let not the conſideration of thy uncleanneſs and naughtineſs prevail, to let or hinder thee from coming, or turning inwards to him.

Perhaps the Soul may ſay, *I do not find God or Chriſt in me, how then can I turn unto him whom I can not find? If I could once but plainly find him. I would think it a great ſtep. Anſw.* Doſt not thou find ſomewhat in thy very heart diſcovering the evils and pollutions thereof in ſome meaſure? Is there nothing in thee, that in ſome meaſur manifeſts thy condition to be evil and naught, and gives thee ſome knowledg of it, upon which thou art made at times to ſay, Oh! I am unclean, unclean and evil? Yea further doſt not thou find ſomewhat, ſecretly ſtirring in thy heart, and moving in thee againſt particular evils, which are under thy obſervation, and in ſome meaſure pricking, and ſmiting thee? And yet further, haſt thou never obſerved it drawing thy heart inward, unto it ſelf, though faintly and weakly?

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Alſo are there not times, wherein thou canſt obſerve this to manifeſt it ſelf more ſtrongly, then at other times? Yea are there not times that thou findſt it lie as a burden and load upon thy very heart? Yea wouldſt thou not think thou feltſt ſomething in thy heart cutting it, and making gashes therein, yea and that as a fire burning in it, which greatly paineth and afflicteth thee, ſo that at ſuch times no outward pleaſures can comfort or eaſe thee? Furthermore doſt thou not find at times ſomewhat ariſing as it were in the midſt of thy heart, and ſending forth a ſecret virtue, whereby it ſeeketh to pierce thy whole heart, and ſo farr as it pierceth or entereth, it ſomewhat ſofteneth thy heart, and worketh ſome little relenting in thee; but becauſe of the badneſs of thy heart, it is hindered from entring ſo farr as it eſſayed to do? Sure I am there is no man, however bad, but hath had ſome experiënce more or leſs of theſe and ſuch like workings in him: Thou mayſt ſay, *I find indeed ſomewhat working in my heart, after the manner as is declared, and that frequently; but moſt eſpecially when I am moſt quiet, and ſtill in mind, but I never apprehended this to be any other thing then the light of nature checking me in my conſciënce, as I have been always informed by my Teachers.* But I ſay unto thee, therein thou haſt been miſ-informed, as in many other particulars; for this thing that worketh in thee, after the aforeſaid manner, is

the

the very *Seed of God*, or the Divine Seed, in which God in *Ieſus Chriſt* is *really preſent in thee*, and in, and through the Seed worketh in this manner in thee, for the Salvation of thy Soul: neither oughtſt thou to think it ſo ſtrange that he worketh, in thee, in ſuch a ſmall and weak manner of manifeſtation, for this is in great part becauſe of thy weakneſs, for thou art not able to bear gteat and powerfull workings and manifeſtations in this ſtate. And ſeing that the way, which the Lord taketh for the ſaving of Souls, is after the ſort of a real generation (ſuch as regeneration is) it is moſt proper to begin it from a Seed, and it were an eaſie thing for the Lord to appear in this Seed, by ſuch manifeſtation of power, as on a ſudden to remove all impediments, and inſtantly to cauſe it to ſpring up into its full ſtature, growth and proportion. But it hath pleaſed him to doe otherways, for he can bring glory to himſelf the more in the creaturs Salvation, that he beginneth it, yea and carryeth it on in a weak and foolish appearance to the natural eye. Now this is it which Chriſt himſelf taught, that the *Kingdom of God* in man *at firſt is like unto a grain of muſtard ſeed, the leaſt of all ſeeds, but after it is grown up, it becometh the greateſt of all herbs.* Wherefore deſpiſe it not, though it be a very little thing in thee, for as little as it is, it is the *Kingdom of God*, for God and Chriſt is preſent in it, and manifeſteth his Power therein, as a King doth

doth in his Kingdom. And becauſe the Seed is little; therefore the Power of God worketh but in little and ſmall manifeſtations, to bear a proportion unto the Seed, and according to the growth and increaſe of the Seed, by the ſame proportion the Divine Power becometh greater and greater in its manifeſtation. But how ſmall and mean ſoever the working of the Divine Power in this little Seed doth appear, yet it is abundantly ſufficient to begin the work of thy Salvation, and ſtill where more power and more powerfull working from God is needfull to carry on this work, it will be ſeaſonably afforded.

But a man may readily object, that *he doth eſſay to convert* or *turn himſelf unto God, but can not get it done, becauſe* of *his weakneſs and impotency, finding himſelf bound, as with a ſtrong iron chain, yea with many chains, which doth ſo avert and hold him back, that he can not convert himſelf.* Anſw. To require any man to convert himſelf, as by himſelf, without power given him from God for that effect, were to lay a burden upon the Soul, too grievous to be born; but indeed the *Lord*, who is *preſent in this little Seed*, ſendeth forth at times, yea very frequently, ſome *ſecret Divine influence* and *vertue* upon the *Soul*, through the *Seed*, to enable it to convert or turn unto him, and he toucheth the bonds and fetters, in which it is bound, at times, and shaketh them off, ſo farr, that the Soul may turn unto God; yea the Lord is the chief and principal

Worker here, and man but the inſtrumental. So that the Soul its converting it ſelf, is through the *Lord's converting* it, that is to ſay, *inclining* it, by a *Divine* and *gracious touch*, and *influence* upon its will, to convert; and in a manner I may call it, upon the Souls part, rather a *ſuffering* it ſelf to be *turned* by the *Lord*, according to theſe vvords, in the Scriptur, *Turn thou me, and I ſhall be turned.* But now many, when the Lord toucheth them, and by his touch infuſeth a certain ſecret vertue, ſufficient to turn them, or, whereby they may turn, yea vvhen he dravveth and pulleth them very ſenſibly, do reſiſt, and continue in their averſion, and of ſuch the Scriptures ſay, they *draw back*, and that they *reſiſt the Truth*, and *reſiſt the Holy Ghoſt*, *whoſe damnation is juſt, ſeing he would have healed them, but they refuſed.* Be not therefore diſcouraged, or driven into deſpair, becauſe thou findſt ſuch vveakneſs and inability to convert thy Soul unto God, as aforeſaid; nor yet becauſe thou findſt ſo little vertue or povver adminiſtred unto thee, from the Divine influence, for thy enabling; for, by vvhat is from the Lord adminiſtred unto thee, it is poſſible for thee, to convert, though at firſt for a conſiderable time aftervvard it vvill be difficult, for *ſtrait is the gate, and narrow is the way, that leads unto Life.*

This converting the Soul, after the manner declared, unto the Divine Preſence, is the true faith and

and believing in God and Christ, so much required in Scriptur, in order unto Salvation; which is the Soul's coming unto God and Christ, as he said, *Come unto me*, &c., and the Soul's taking hold of him and cleaving unto him. And indeed the Latine word *Credo* doth significantly expres it, which is as much as to say *a giving the heart unto God.* And how doth a man give his heart unto him, but by turning it towards him? Which conversion, or believing, is not simply of one power of the Soul, but of both, *viz* the understanding and will, yea of the whole Soul, with all its powers, when the conversion is through and total.

CHAP. III.

Shewing

How the Soul ought to persist and continue in its conversion towards God and Christ: and of the effects, which follow at first thereupon: as also of the Inward trials and troubls it usually meeteth with therein.

NOw after the Soul hath got it self converted or turned inwards, by the Divine influence and assistance, unto the Divine Seed, and to God and Christ present therein; then it is to be carefull that it persist and continue in its conversion: and the LORD, who by his Divine Grace

hath enabled it to convert after the former manner, doth, and will alſo enable it to perſevere therein.

For it is in the Soul's perſiſting and continuing in its converſion, and application unto the Divine Word, Light, and Life in the Divine Seed, that it comes to receive and be partaker of the bleſſed effects thereof. An outward example whereof we have very plain in our holding any thing to the fire, which if ſuddenly we remove again, it ſcarce produceth any effect in it: as if we would purify or refine any metall from its droſs, by the fire, we muſt not onely apply it intimately to the fire, but hold it in it a good time, that it may melt, and the droſs may ſeparate from it. So thou muſt not onely turn thy Soul to this *fire of God in thee*, but muſt perſiſt and continue in ſo doing, and by that means thou wilt quickly begin to be a partaker of its bleſſed effects.

Some of which *effects*, as they follow at firſt upon the Soul's converting unto this Divine Principle, I find it with me to mention.

As firſt: Thou wilt by thy converſion thereunto receive a more clear and full convincement and diſcovery of thy ſins and ſinfull polluted nature, then formerly; ſo that thou wilt come to ſee *ſin to be exceeding ſinful*, and how thou art compaſſed about with it, as with a thick cloud, which hinders thee from enjoying the ſweet and comfortable preſence of God, yea thou wilt come to feel thy poor Soul

Soul imbodyed or incorporated in a very body of ſin, having many members, and how near and dear they are unto thee, ſome as a right eye, ſome as a right hand, &c. Then thou wilt knovv that ſuch things are ſins, vvhich have place in thee, more then by any vvords, even of Scriptur; for the manifeſtation of the Spirit and Light of Chriſt in the little Seed, vvill greatly convince thee thereof, and let thee ſee thy ſins and the natur or root that brings them forth in their monſtrous and hellish formes and shapes.

II. Thou vvilt alſoo feel and perceive hovv the *diſpleaſur*, *wrath* and *indignation* of *God* is againſt *every ſin* in thee, even all ungodlyneſs and unrighteouſneſs, the vvhole body of it, vvith all its members, root, and fruit and branches; and hovv alſo the vvrath of God is againſt men, becauſe of ſin, to vvhich they are joyned. And ſo thou vvilt find hovv all men in a ſinfull and unrenevved condition are miſerable, as being under the vvrath and diſpleaſur of God, and hovv ſin is the root and fountain of the vvhole miſery of man, and hovv man ſtands before God in a ſtate of judgment and condemnation vvhile in ſin, imbodyed and drovvned in it; as it vvere over head and ears.

III. Thou vvilt have occaſion to obſerve the mercy of the Lord in the midſt of all this vvrath and judgment, after a vvonderful manner, vvhich vvill raiſe in thy mind amazing and aſtonishing thoughts, vvhereby, thou vvilt vvonder and admire, that thou

art not consumed in the midst of all this vvrath: yea then thou vvilt be made to see somevvhat like that of *Moses*, how the *fire burnt in the bush, and it was not consumed.*

IV. Thou vvilt find that this fire is onely sent dovvn from heaven to burn and consume that beastly and sinfull nature, vvherevvith thou art invvardly cloathed as vvith a body; and that the fruit of all this burning and kindling is to *take away* thy *sin*, and *purge* away thy *filthiness* and *dross*.

V. And so as thou remainest and continuest *introverted*, or converted tovvards that *Divine Principle* aforesaid, thou vvilt find it as a *sword* a *fire* and a *hammer*, in thee, knocking dovvn, and killing and consuming this *body of* sin vvith its members; yea a flamme vvill issue forth from it, & vvill enter into the body of sin, killing and burning so farr as it entereth.

VI. By the operation of this Heavenly fire thou wilt find a very sensible and grievous pain in thy inward man, as verily, as if the outward fire were burning in thy outward body. So thou mayst conceive how thou wouldst be affected, if the tendereſt and most sensible part of thy outward body were held close unto a burning flamme; even such sensible and grievous pain wilt thou find inwardly: for indeed thy Soul dwelleth as really in the body of sin, and is united with it, as it doth in the outward body. Therefore it is sensible of whatever hurteth it, and findeth pain, till

till it have put it off, and then it hath no more ſympathy with it.

VII. Great fear and terrour will take hold upon thee, becauſe of theſe things, which thou wilt have occaſion inwardly to obſerve, the like whereof before thou wert never acquainted with; for this doth anſwer unto the miniſtration of the *Law* by *Moſes* upon mount *Sinai*, where the *appearance* of *God* in the top of the mountain was *dreadfull*, in *clouds*, and *darkneſs*, and *fire* and the *ſound* of a *trumpet*, and a *voyce*, that did *ſhake* the *earth*, where the ſight was ſo terrible, that *Moſes* ſaid, *I exceedingly fear and quake*. For all theſe things had a ſignification of the inward miniſtration of the Spirit, in its firſt workings in mens hearts. Hence are theſe quakings and tremblings, which are witneſſed to come upon many, through the inward dread and terrour, which ariſeth in them, through the workings of the Spirit of God upon them in this ſtate and condition. Now the fear and terrour is a moſt certain and infallible effect, in all, who do truely convert or turn in their minds unto the *appearance* of *God in them*, as aforeſaid. But as for the bodily tremblings, ſome may have them in a great meaſur, others in a leſs, and ſome have none at all, ſo as to fall under outward obſervation, and yet the work of God in them may be as real and true, as in others, who have them moſt. For it is much the ſame with bodily tremblings, as tears, ſome will be

made to shed tears in abundance, others but little, and others perhaps none at all, where the work may be real, even as much as where they are most abundant.

VIII. Also this Heavenly and Divine fire, as thou continuest in the application of thy mind and heart unto it, will kindle in thee some beginnings of true and real repentance towards God; for even as the fire melteth the wax, and softeneth it, and maketh it to run and flow, so wil this Divine fire melt and soften thy heart into a true tenderness, and thou wilt find a true sorrow and grief in thee to arise, because of thy degeneration from God. Also thou wilt even loath and abhorre thy self in the presence of God, and count thy self most unworthy of his mercy and favour, yea thou wilt judg and condemn thy self, because of thy sins and sinfull natur, so as to reckon the most grievous afflictions and punishments from the Lord (should he inflict them upon thee) to be less, then thy deservings. Also thou wilt become humble in thy own sight, and be apt to judg thy self as bad, or worse, then any, yea thou wilt be greatly ashamed of thy self, seing and beholding thy self imbodied in such a monstrous and filthy body, as the body of sin is. Furthermore thou wilt be made even to hate sin in its body and members, root and fruit, as a most vile and abominable thing, so that an indignation will rise in thee against it, and the

the very ſins, which have been dear and pleaſant unto thee, as thy right eye and right hand, thou wilt willingly devote them; and give them up unto the devouring flammes of this Heavenly fire, and ſacrifice them before the Lord, as a ſacrifice of a burnt-offering. As I remember it is reported of one of the *Martyrs*, who having *ſhrunk from his teſtimony*, and afterwards *recovered ſtrength to owne it*, and ſo was *condemned to be burnt*, *he ſtretched forth his right hand*, *which had ſubſcribed ſome paper againſt the Truth*, *and with a certain holy indignation thruſt it into the fire*. So thou wilt even find to doe the ſame with thy *luſts*, which the Apoſtle calls the *members upon earth*, to devote and give them up to the fire, that they may be mortified and conſumed, ſparing none of them, more then another: yea and ſome tender breathings and deſires will ariſe in thee towards the Lord, that he may yet more diſcover and purſue iniquity in thy heart, and kill it, *ſparing nothing*, *no not an hoof*; yea thou wilt even *deſire to be diſſolved*, and freed from the whole body of ſin with all its members, ſaying in thy heart, *Miſerable man that I am*, *who ſhall deliver me*, &c.! And thus thou wilt find in thee ſome beginnings of a true averſion from ſin, ſo that thou wilt witneſs a change both in thy judgment and will, in relation to ſin, ſo as to have contrary thoughts of it to vvhat thou hadſt formerly, and thy affections to run and flovv in another path and channell then formerly

IX. Alſo thou wilt begin to find ſome true and real beginnings of mortification, or of a ſpiritual death unto ſin, whereas thy heart was formerly wholly filled with ſin, which oppreſſed and burthened the Divine Seed, and hindered it to conceive, or bud in thee; thou wilt now begin to find ſome little and ſmall emptyneſs in thy heart, even in the moſt inwards of it, called by ſome the *the fund of the Soul*, that is to ſay, the ground or bottom of it, and there vvill be ſome little room or place in thy heart mortified and purified, through the operation of the povver of God in the Divine Seed, which, through its mortification and purification from ſin, becometh a fit and prepared matrix or womb for the Divine Seed to conceive, and bud therein, and to receive ſome formation. For, as is ſaid, the Seed can not conceive but in a pure matrix and vvomb. Indeed it may be as a fire, and is ſo in that part of the heart, vvhich is unclean, but it can never grovv, bud or conceive in it as a plant, till it be cleanſed. Therefore is it that it vvorketh as a fire, in the heart, as aforeſaid, to the end it may prepare ſome place for it ſelf to take root in, and therin to bud and conceive, that it may ſpring up and bloſſom, and bring-forth its precious fruit.

X. And as the heart and mind perſiſteth in its converſion aforeſaid, there vvill be, by this time, ſome tender buds of the Divine and holy Seed appearing,

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ſo farr as way is made for them, through the purification or mortification aforeſaid, and ſome real and true beginnings not onely of ſome, but of all *Chriſtian vertues* vvill appear, ſuch as of *love*, *joy*, *peace*, *gentlneſs*, *meekneſs*, *patience*, *temperance*, &c. and other fruits of the Spirit; for even as it is frequently in natural operations, ſo in this ſpiritual it is alſo, that *after the deſtruction of one thing, immediately followeth the generation of another*, life haſtening as ſvviftly after death as poſſibly as can be conceived, ſo that no diſtance or ſpace of time is admitted betvvixt them.

Thus I have briefly pointed at divers good and precious effects, which do follow upon the Soul's converting unto the Divine Preſence, and the Light and Power thereof in the Holy Seed, and upon its continuing or abiding therein. If there be any other not expreſſly mentioned, they may be reduced unto them, or implicitely underſtood in them, which are particularly mentioned; of all which the Soul muſt expect at firſt, yea and for ſome conſiderable time afterwards, but ſome certain beginnings, which will increaſe and become more and more obſervable, according unto its continuance in the converſion aforeſaid.

And much of all theſe effects, excepting ſomewhat as to the latter, do anſwer rather unto the miniſtration of the *Law*, then of the *Goſpell*, yet we muſt not too nicely or ſubtilly diſtinguish them, farr

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leſs divide them, for the miniſtration of the Law in the Spirit is never adminiſtred in that rigour or ſeverity by the Lord, unto men, in order to their Salvation, but it hath ſomewhat more or leſs of the Goſpel mixed with it, even as *in the midſt of wrath he remembreth mercy*; and ſo as *Law* and *Goſpel*, *judgment* and *mercy* are mixed and complicated together, in like manner the effects are mixed alſo, partaking of both, but moſt of the former at firſt, and for ſome conſiderable time following.

Now theſe and ſuch like effects, as do follow upon the Soul's firſt converting unto God, in the Divine Seed, we do uſually comprehend under this terme *the work of judgment*. And as the Spirit of the LORD hath its divers names, according to its divers workings, ſo in this it is called *the Spirit of judgment and of burning*, as in *Iſa.* 4: 4. Others alſo not unfitly (if rightly underſtood) have called it *the work of the Law*, and *the Legal miniſtration in Spirit*: alſo it may be called *Repentance*, or *the baptiſme of repentance in Spirit and by fire*. And though I have moſtly inſiſted upon comparing the operation of the Spirit in this adminiſtration, unto fire, which ſimilitud is moſt uſed in Scriptur, yet it is not to exclude other reſemblances, as that of *water* and of *ſoap*, mentioned alſo in Scriptur: and it is alſo likened unto that of a *hammer* and *ſword*, and that alſo of a *croſs* very ſignificantly: in relation to which terme, the

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work of the Spirit here is fitly called a *crucifixion* or being crucified, oft alſo uſed in Scriptur; and *mortification*, which, though it taketh its beginning from the *Law*, yet is conſummated or perfected by the *Goſpel*.

As touching the *inward trials* or *troubles*, the Soul uſually meeteth with, in this ſtate, they are divers, proceeding partly from its own *weakneß*, partly from its *corruptions*, and partly from *Satan*. *Firſt*: from its own *Weakneß*, for the Soul entring into a new way, it knew nothing of formerly, and meeting with many ſtrange and wonderfull things, with which it was never acquainted heretofore, can not but occaſion great inward trials and troubles unto it, even as if in the outward a man ſhould be brought unto ſome violent bodily death, as burning, or crucifying, &c. Yea it is repreſented in the Scriptur, under ſuch termes, as of the *Sun's loſing his light*, the *moon's becoming black*, the *ſtarrs falling from Heaven*, the *earth ſhaking*, and ſuch like dreadfull and aſtonishing things. 2. From its *corruption*, which beginning to be aſſaulted and ſet upon, for their deſtruction, will combine all their forces, to avert and turn back the Soul from its progreſs in this new way: alſo they will call in for the aid and aſſiſtance of fleſh and blood, which in its corrupt ſtate is a very great impediment to the poor Soul in this way, whereof flesh and blood has no liking at all, for it perceiveth it will be greatly ſtraitned and reſtrained from its wonted liberty it received by ſin and corruption,

ruption, and put to endure great and many hardships, through the Soul's entring into the way of mortification and holineſs. 3. From *Satan*, who, as *the ſtrong man*, has formerly kept the houſe in peace, and now another coming to caſt him out, he will uſe many methods and ways with the Soul, to turn it aſide and divert it from its new way, that he may keep his place in it; for it is as *torment* to him to be *caſt out*, and loſe his uſurped poſſeſſion. He will ſuggeſt unto the Soul the novelty of its way, the difficulty of it, and how few take ſuch a courſe: alſo he will alledge unto it, that it may get to Heaven, by eaſier means; yea he will endeavour to perſwade the poor Soul, that the Light within is but ſome fancy or imagination, or at beſt ſome inſufficient thing, and that the very works the Soul feeles begun in it, by and through the Power of that Light, are but melancholick imaginations, and that the fire the Soul finds kindled in it, is but the heat of the fancy, or ſparks of its own kindling: or if he can not prevail that way, but that the Soul ſtill perſiſts in its converſion unto this Sacred and Divine fire, then eſpecially, when he perceives that the Soul feels its great force, he will be tempting to deſpair, telling it that God has kindled this fire in it, for its utter deſtruction and torment. And if he can not prevail thus, then he will tempt it with hard thoughts of God, as if the Lord were too ſevere and rigid, in uſing ſuch ways with it. Alſo he will endeavour to

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ſtirr up in it impatience, grudging and fretting, wearineſs and diſcontent, and a longing to return unto the *fleſh pots of Egypt*, even to its former evil and licentious way of life in ſin. Theſe and many ſuch like troubls and trials will the poor Soul meet with, beſides many outvvard occaſions from the World, both of pleaſurs and afflictions, to divert it and turn it aſide from its perſiſting in its converſion unto God, in the Divine Seed. By reaſon of theſe and ſuch like invvard trials and troubls, divers, after ſome meaſur of a real and true application and converſion of their minds unto God and Chriſt in the Divine Seed, have turned back again, and not continued in their begun converſion, even like ſome unvviſe and covvardly patients, vvho at firſt give themſelvs up unto the phyſician, to be launced and tented and ſcarrified, but aftervvards finding the pain and anxïety thereof, ſhrink back and chuſe rather to remain in their vvounds and diſtempers, though it ſhould coſt them the loſing of their life, then indure a little trouble and pain for their cure. Therefore it's ſaid, in relation to this, *Mal.* c. 3 : v. 2. *Who may abide the day of his coming, and who ſhall ſtand when he appeareth, for he ſhall be as the refiners fire and fullers ſoap?* Which vvords do import, that ſome may receive his firſt appearance, but not abide it, nor ſtand it out, nor indure unto the end of the *firy trial*, vvhich comes by it; for to *abide* and to *ſtand* are vvords ſignifying *continuance* and *perſiſting*.

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But notvvithſtanding all theſe things, thou muſt perſiſt and continue therein, vvith a ſtout and bold reſolution, vvhich vvill be given thee of the Lord, if thou be not vvanting on thy part to receive it, and if thou perſiſt not, the vvork of thy Salvation vvill be ſtopt. It is much better for thee to indure theſe invvard trials and difficultys, then to loſe thy ovvn ſoul, and be caſt into endleſs torment a vvhile hereafter for thy negligence and carnal eaſe: *better thou go maimed into Heaven, loſing a right eye, a right hand, then that thy whole body ſhould go into hell fire.* The cure is vvorthy all the pain and much more: *a woman when ſhe is in travail hath ſorrow and pain, but after ſhe hath brought forth her man-child, ſhe remembreth it no more*, for her gladneſs ſvvallovveth it up, ſo that she doth not rue nor repent of her travel and labour she indured.

Novv me thinks I (as it vvere) hear ſome poor ſouls *objecting* after this manner, vvhich indeed hath been oft the objection of my ovvn heart, and, I knovv alſo, of others. *Oh!* (ſay they) *that we could find this Divine fire kindled in us for the conſumption of our ſins, and the purification of our Souls therefrom; we are ſo weary of ſin, and have ſuch a deſire to be rid of it, that we would rejoyce with great joy, to feel this ſacred fire burning in us, though it ſhould pain us, as if our outward bodys were caſt alive into outward flammes! We find* (ſay they) *ſomewhat as Light from God in our hearts, leting us ſee many vile and abominable things in them, but as for this fire, we*

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do not as yet find it! To vvhich I *Anſwer*, that ye find that vvhich diſcovereth and maketh manifeſt theſe evils in your hearts, is matter of encouragement, for that is indeed the *true Light*, Epheſ. 5: 13. Joh. c. 3: v. 20. Novv turn in or convert your minds unto it, and perſiſt therein, as aforeſaid, and ye ſhall find in due time that this *Light* ſhall become a *fire in you*, according to theſe vvords, vvhich I may vvel ap-p'y, at leaſt by vvay of analogy, unto this matter, *Iſa.* c. 10: v. 17. *And the Light of Iſraël ſhall be for a fire, and his Holy One for a flame, and it ſhall burn and deſtroy his thorns and his briars in one day.* For this ſelf ſame Light of God, vvhich ye find in your hearts, hath in it the virtue and property of fire, no leſs then of Light, yea much more at firſt, and for a good time followving: but the reaſon vvhy ye do not find its operation of fire to burn and conſume the evils in your hearts, as ye find that of Light to diſcover them, is, becauſe your hearts are not ſo nearly and intimatly applyed and converted thereunto, as is requiſite, even as it is in relation to the outward fire, for if we ſtand at a diſtance from it, and but look to it afarr off, it vvill onely make us perceive its light, ſo as to give us a diſcovery of things, but vve vvill knovv nothing of its fierineſs, more then if it vvere not fire at all; but if vve come nearer unto it, ſo as to hold our hand or any other member of our body, nigh unto it, vve vvill then find it to be a fire, and be very ſenſible of its fiery

operation, ſo that if we take not avvay the member applyed, the fire will kindle in it, and conſume it, vvhich is a plain and fit example of this thing, to repreſent it by. Therefore if thou vvouldſt find this *Divine Principle*, and the *appearance* of *GOD* and of *CHRIST* therein, to be as a *fire in thee*, *turn in thy mind* and *heart* unto it yet more nearly and intimately, and *perſiſt* therein, and thou vvilt find it not onely to be *in thee a ſhining Light*, but *a burning Light* alſo, yea at firſt and for ſome time following, rather *burning*, than *ſhining*. Wherefore *turning in* and *converting* not onely thy *underſtanding* unto it, but thy *will* and *affections*; thou vvilt find its Povver, even to kill and deſtroy the evils of thy heart, no leſs then to diſcover them, and hereby thou wilt receive, not onely an *informed judgment* and *underſtanding*, but a *reformed will* and *affections*. And this *Divine Principle will work mightily in thee*, to *work out* the *errours*, as wel out of thy *will*, as out of thy *judgment*, for the errours are great in both. And now many are greatly deficient in this matter, who do ſomewhat apply their underſtanding unto the *Divine Light*, and thereby they receive ſome diſcoverys of things, farr beyond others, but they do not apply their *wills* unto it, and ſo they remain as bad and evil in heart, as the moſt ignorant, yea many times they are worſe, for *what they know naturally as brute beaſts, they corrupt themſelvs therein*, theſe are they, who *hold the Truth in unrighte-*

righteouſneſs, more then any others, they impriſon it in their underſtandings, but will not permit it to ſink down into their hearts, and diffuſe it ſelf into their wills and affections. Theſe are they alſo, of whom the Apoſtle ſpeaks, *who receive not the Truth in love*: they would have it to ſhine in their heads, but can not endure it ſhould burn and diffuſe its ſacred flames in their hearts, yet the knowledg of all ſuch perſons, though even from the openings of the *Principle* of *Truth*, is not the ſolid, ſubſtantial, pure knowledg, which thoſe have, who receive this Divine Principle *into their hearts*, and ſuffer it to diffuſe it ſelf into their wills and affections, as aforeſaid, for the *ſolid, ſubſtantial and holy knowledg* is onely received from the *Light* of that *Life*, which is *ſeated* and *implanted in the moſt inwards of the will and affections*, and from thence *diffuſeth* it ſelf *into all the powers of the Soul.*

CHAP. IV.

Shewing

How the Soul, after its converting unto GOD and IESVS CHRIST in the Divine SEED, muſt, in its perſiſting and continuance therein, ſtand in great paſſiveneſs, ſtilneſs and quietneſs, bearing and forbearing, before it enter upon its operative exerciſes.

I ſay the Soul, after its firſt converting unto the *Divine Preſence in the Divine Seed*, muſt, in its perſiſting and continuance therein, ſtand in great paſſiveneſs, ſtilneſs or quiëtneſs (otherwiſe called *Silence*) for that its place, at preſent, is more to be paſſive, then active, yea, excepting onely its ſimple act, or acts of converſion, for ſome time, as much as poſſibly it can, to be wholly paſſive. The reaſon of which is very evident and demonſtrative, as I do thus make appear: If it would be active, and give it ſelf unto operative exerciſes, as to matters of Holineſs aud Religion, it muſt *firſt* be ſomewhat delivered and freed from the poſitive impediments and letts, which hinder all ſuch actions and operative exerciſes, vvhich belong, or pertain unto Holyneſs. 2. It muſt be cloathed or endued vvith ſuch

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a povver, as vvhereby, it is poſſible for it, in ſome meaſur, more or leſs, to perform them, as for example, I can not perform the operations of ſenſe, but I muſt be endued vvith the ſenſual povvers, *as*, I can not ſee, but I muſt be endued vvith the povver of ſeing, alſo I can not vvalk, or go, bnt I muſt be endued vvith the *loco-motive* faculty or povver, vvithout vvhich alſo I can not move my hands to vvrite, or doe any other bodily occupation; alſo vvithout the povver of ſpeech I can not uſe my tongue, to expreſs or declare my mind: Moreover, I can not exerciſe my ſelf in operative acts of Reaſon, unleſs I be endued vvith the povver of Reaſon: hence it is, that a rree can not perform the ſenſual operations of a beaſt, becauſe it hath onely the life of *vegetation*, and not of *ſenſation*; therefore, though by its grovvth it can ſhoot upvvards, from the vegetable life, yet it can not remove its vvhole body from the place it ſtands in, for that it vvants the ſenſual life and locomotive povver. Again: among theſe creaturs, vvho are endued vvith the ſenſitive and locomotive povvers, vve find a great difference, as to their motions, and bodily exerciſes; ſome are beaſts, vvhich go upon all four, and ſome creep upon the belly; others are fowls flying in the air, and others are fiſhes ſvvimming in the ſea and rivers. Novv, though the beaſts, ſuch as the horſe, and aſs, can move upon four, and run vvith a good pace, yet they

can not flie, as the fowls of the air: neither can the fiſhes move upon dry land; and we would judg it a moſt unnatural and ridiculous thing, to obſerve a horſe eſſaying to mount up into the air, and flie like a fowl, or a fiſh to move on dry land: the reaſon of all which, is, becauſe theſe motions are of different kinds, and proceed from different powers of the ſenſual life, and require different organs, for their performing, as the fowl its wings, the fiſh its fins or ſcales, *&c.* the beaſts their four feet, or leggs. Furthermore, a beaſt can not perform the natural operations of man, even as a natural man, ſuch as to *build*, *plant*, *write*, *ſpeak*, *diſcourſe*, for theſe are the operations proceding from the *reaſonable power*, which beaſts want. Now as to the other part, to clear it alſo by example, Suppoſe I have the locomotive power, and organs, yet if there be ſuch ſtrong impediments, as do univerſally hinder either the one, or the other, I can not move, as if the body were in ſome lethargy, or ſwarf, or univerſal gowt, which ſtop the power of motion, or if the power were free, yet if ſome external impediment be on the organ, as the hands, or feet bound with fetters, they can not move, *&c.* I have the more fully inſiſted on theſe examples, becauſe they do very pertinently hold forth the thing in hand, for indeed as impoſſible it is for a man to perform the works and operations of Holineſs, without he be endued and cloathed with the life and power of ho-

holyneſs, and receive the organs requiſit thereunto, as it is for a tree to walk, or an horſe to flie like an eagle, or a fiſh to run upon dry land, or for a brute to underſtand and diſcourſe the things of reaſon, like a man: for the life and power of holineſs ſtandeth in a region above the life of the natural reaſon and the natural powers of manhood, as much, if not more, as the life and power of natural reaſon and manhood ſtandeth in a region above the ſenſual life and powers of brutes. Now man in his natural, or unrenewed, or unregenerat ſtate, doth not live the life of holyneſs, is but a natural man, and not a Sainct. Therefore it is as impoſſible for him, to doe the works of a Saint, as it is for a beaſt to doe the works of a man. Indeed a natural and unrenewed man may counterfeit the works of the Saints, ſpeak and do ſome things like them, as to outward appearance, but they can not truely perform them; there is as great a difference betwixt the actions and motions of the one and the other, as betwixt the flight of a living dove, which comes from a principle of life, in her, and the flight of that mechanical dove of *Architas*, which he is reported to have made flie, from ſome inward mechanick ſprings and devices very artificially compoſed: the motion of the one being living and natural, and that of the other dead and artificial: So it is, as to the motions and works of the Saints, and thoſe, who are not ſaints; the Saints works and motions

are living, and do ſavour of that holy and precious Life, which produceth them, but the motions and works of the unholy and unrenewed, are dead, having no ſavour, nor vertue of the holy life in them. Every man acteth, according to that principle, and power of life, with which he is indued; ſo the holy man acteth from the power and life of holyneſs, which endueth and cloatheth him, and putteth a ſeal or impreſſion of it ſelf upon every work, more or leſs, which proceedeth therefrom, that he, which hath the ſpiritual eye, can read, without any difficulty; but the unholy man, the life and power of unholineſs enduing and cloathing him, and being predominant over all in him, all his works and operative exerciſes are unholy, and have their ſeal and impreſſion alſo; *UNHOLYNESS* is written in great letters upon them all, let them preach, pray, confeſs, or doe any other work, as to Religion, all is unholy and unclean, and ſo are neither accepted of God, nor profitable to themſelvs, nor any others.

Yea they are ſo farr from being profitable unto him, or them, who uſe them, that they are a great hurt and impediment, which will lett them from their entrance into a holy life, or making progreſs therein; for whatever works of that kind they produce, it's from that principle, life and ſpirit, which is contrary unto the Principle of God, and therefore choakes and burdens it: alſo the Soul being ſo inwardly

wardly converted to this evil principle, through its workings thereby and therefrom, can not ſo convert it ſelf, or perſiſt in its converſion, till it come to paſſiveneſs, or forbearance.

So from all this it is manifeſt, that the *Soul ought to be paſſive*, and *forbear its workings, and operative exerciſes*, untill, at leaſt through its converſion unto the *Divine Preſence in the Divine Seed*, and its *continuance* therein for ſome time, it come to be *endued and cloathed with the power and life of Holyneſs* in ſome meaſur, which it *drinketh in* from theſe *Divine touches of God and Chriſt preſent in it, in the Divine Seed*, as it abideth in its converſion thereunto, even as the needle, by its being touched by the load-ſtone, and being for ſome time applyed thereunto, drinketh-in a magnetick power, and vertue, whereby it moveth toward the North, and though by ſome violence it ſhould be moved out of its line, it returneth to it again, through the innate inclination begot in it, by the vertue it hath drunk in from the load-ſtone, wherewith it was touched.

Now ſuch is the ſtate of the Soul, before it hath drunk-in this *vertue* and *power of an holy life, from the Divine Preſence in the Divine Seed in it*, that it not onely wants altogether theſe powers, whereby it can move in holy actions, but it is alſo cloathed with many powers of a contrary life, which in no wiſe would permit it to move truely in any holy action, though

we could ſuppoſe it otherwiſe to have both the powers and organs requiſit thereunto. There is a *body of ſin* and *death*, with many members, which hang upon it, and cover it all over, and lies ſo heavy upon it, even as ſo many talents of lead, that it can not move in holy actions, more then a body, that hath an hundred ſtone weight of iron, loading it, can walk: indeed with theſe weights of ſin it can move ſwiftly and vigorouſly in unholy actions and exerciſes; alſo it can uſe legerdemain, and, by hypocritical tricks and knacks, counterfeit holy actions, but it can not perform them by any means, till it begin to receive ſome meaſur of deliverance from theſe powers of ſin, which hold it in bondage; its tongue is bound, that it can not ſpeak the holy language, ſo is its heart, that it can not meditat or conceive holy thoughts, nor exerciſe it ſelf in theſe operative exerciſes of the will and affections, which holy Souls have power to doe.

Now in the *Soul*'s being thus *paſſive* and *quiet*, *ſtanding ſtill* in a ceſſation from all its operativneſs, but ſimply perſiſting in its converſion, the *Divine fire* receiveth a great opportunity more and more to enkindle it ſelf in the Soul, and ſo to kill and conſume the luſts and evils, that are in it, for by its activeneſs and operative exerciſes it quencheth this Divine fire, and hindereth it to burn, and by its doings and workings, it is like unto a man, who coming unto a Chirurgion, to get ſome infectious member of his

his body cut off, when the chirurgion comes to cut off the member, or grate it off with his tool, be it a legg, or an arm, ſhould with all his power ſtruggle and work to reſiſt the man he comes unto for his cure, whereas he ſhould be paſſive and ſtill, and buſied in nothing, but in holding the infectious member ſteadily and ſtoutly unto the Chirurgions hand, bearing patiently the pain of the cure, and forbearing all theſe things, which do any wiſe hinder its more ſpeedy accompliſhment. So ſhouldſt thou come before the Lord, and convert or turn thy infectious members of ſin, which hang upon thee, towards the LORD's *hand*, and *arm of Power revealed in thee*, to deſtroy them, yea thou ſhouldſt ſtand as paſſively, and receive the ſtroak, as the condemned perſon, to have his head cut off, ſtandeth, or applyeth himſelf quietly, without wrangling, or moving, to receive the blow: and it will be a great happyneſs for thee, ſo to be killed and ſlain by the Lord, for if he kill thee, it is but as unto *ſin*, *which ſeparateth thee from enjoying him*, that he may *make thee alive unto holyneſs*, ſo as to *live in him*, *and with him*, *in bleſſedneſs everlaſting*.

Beſides, the Soul's being ſo operative doth not onely weaken, and quench the Divine fire, that is kindled in it, for its mortification, but doth alſo ſtrengthen the life of ſin and unrighteouſneſs, for even as the fire goeth out, if it be hindred from its motion, and the life of any thing dyeth, if it be not

ſuf-

ſuffered to breath, or perform its vital actions, but if it have ſcope and liberty to act and move, it gathers ſtrength, ſo the life of ſin is greatly ſtrengthened by its being permitted to act, for its actions are like unto the pouring of oyl upon a flame, which cauſeth it to burn the more vehemently. Wouldſt thou have therefore this unholy fire to be extinguiſhed in thee, then keep oyl from it, that is to ſay, keep thy ſelf from thy operative exerciſes, as aforeſaid, which, in this thy preſent ſtate, are but the works of the unholy life and power, the holy life not yet being formed or begotten in thee. Behold how a fowl keeps it ſelf up in the air, by its motion, and waving of its wings, whereas, if it ceaſed to work, and wave, as it doth, it would ſuddenly fall down to the earth, or water. Now thy thinkings and willings and doings keep thee aloft in that unholy and impure air, where Satan hath dominion: ceaſe but from them, and as the bird falleth down, ſo thou ſhouldſt find thy ſelf, after a wonderfull manner, to ſink, and fall out of that element, thou wert in, into another, even into a *river of living water*, which killeth every unclean thing, but afterwards reviveth and quickeneth it again, with a pure and holy life; by which *River* I underſtand the *Divine Power* and *Spirit*, that is *nearer* unto thee, then the air, thou breathſt in, but becauſe of thy impurity at preſent, thou canſt not enjoy the ſweetneſs and glory thereof; thou muſt firſt fall into it, and dye ere thou canſt live.

But

But perhaps ſome may ſay, *Is not Converſion a being operative, how then doſt thou require us to convert, and ceaſe from being operative?*

The anſwer to this is plain, for the *converſion* of the *Soul* to this *Divine fire* and *Principle in it*, is ſo *ſimple* and ſo *little operative* upon the Soul's part, that it is rather *a being* (ſo to ſpeak) *paſſive, then active*: and if it offend, or ſeem harſh unto any, that I bid them *convert*, in the Active Mood; then it may be converted into the Paſſive, as *Peter* ſaid unto the Jewes, *Be converted*, ſaith he; ſo I ſay, If thou canſt not convert thy ſelf, be converted, or ſuffer the *Divine Power to convert thee* unto it ſelf; and whether the firſt ſtep of converſion be active, or paſſive, or whether moſt of the two, this is certain, that by the touch and attract of the Divine Power upon any Soul, were it never ſo impotent and lame, it is poſſible for it, to convert or turn thereunto, and may be able ro convert it ſelf, by ſuch a ſimple act, by the Divine and gracious touch, and yet at that preſent not able for any other acts.

The example of the needle and the loadſtone will here alſo be of uſe, for though the needle, before it be touched by the loadſtone, can not direct or move it ſelf, towards the pole, albeit being influenced by the ſtone, it be brought near unto it, yet in vertue of that influence it can convert it ſelf unto the ſtone.

Thou mayſt perhaps ſay, *It doth not convert it ſelf, but is by the load-ſtone drawn or attracted to it.*

But

But be it ſo, the matter is not much: for whether it be ſaid, that, *the Soul, in the firſt ſtep of its converſion, doth not actively convert, but is converted by the Divine touch or influence*: or, that *ſhe is both paſſive and active, in that ſtep*; *Paſſive, as being touched or influenced by the Divine Grace*; *Active, as receiving and drinking it in, and ſo may be underſtood to have that inclination begot in it, by which it can actively convert or turn it ſelf unto God.* The matter, I ſay, is not much, for the *children of Light* have large experience of it, that they find an ability given them many times, to perform ſimple acts of converſion, when they are not able to do others, as to *ſpeak*, or *pray*, or *meditat divinely*, or *ſpiritually*; yea when we find an inability, as to theſe things, and ſome impediment in our way, or any hurt or blemiſh, by converting or turning in our minds unto the Divine Power, we will find our *ſtrength renewed*, and ability given us to doe theſe things, which formerly we could not, and the impediments removed, and the hurt or bruiſe taken away; and ſo in like manner proportionally, it may be with beginners.

Again: it may be objected, that *the Soul would willingly come unto this paſſiveneſs and forbearance and ſilence of mind, but it can not attain unto it, the powers of nature and ſin ſo ſtrongly ſet it upon working.*

ANSW: Indeed the difficulty is great, becauſe both the powers of nature and ſin work ſtrongly, and joyn their forces together unto acting and doing; and be-

beſides, nature is ſo unacquainted with ſuch a thing, that it is very impatient of it, yet, I ſay, it is not impoſſible, and if thou doſt rightly perform the ſimple acts of converſion, turning thy mind ſtill nearer and nearer unto the Divine Preſence in the Holy and Divine Seed, thou wilt find by degrees thy heart to come into this paſſiveneſs and forbearance, and to continue or perſiſt therein for a time.

CHAP. V.

Shewing

How the Soul, after its converſion unto GOD, and continuance therein, in paſſiveneſs and forbearance, for ſome ſmall time, becometh a partaker of the Holy and Divine Life, and the Powers thereof, in ſome meaſur, through ſome beginnings of a Spiritual death and regeneration, by which it attaineth unto ſome meaſur of union with God and Chriſt, and thereby is put in ſome capacity for operative exerciſes of Holyneſs, unto which it ought to apply; and that any other way of entring upon theſe exercıſes is but feigned and hypocritical.

[OPerari ſequitur eſſe, that is to ſay] *Working followeth being*, is a *maxime* in *Naturals*; and it holdeth as much in *Spirituals*. So that, be-

before a man can doe the works of holineſs, he muſt be a partaker of the *Life* and *Power* of *Holineß*, and that not in a *notion*, or *imagination*, but in *ſubſtance*, or *being*: and before that a man can *work* his *works in God*, he muſt have a *being in God*, in ſome meaſur, through his attaining an union with him; for even as the body can not coöperate with the Soul, in natural actions, unleſs it be a partaker of the Soul's life, and be in union with it, ſo nor can the Soul coöperate with God, in ſpiritual and holy actions, till it be a partaker of his Life, and attain unto ſome union with him.

Now I have ſhewed above, that the Soul, through its converting unto God, and continuance therein, in paſſiveneſs and forbearance, as aforeſaid, were it but for a very ſmall time, becometh a partaker of ſome beginnings of a ſpiritual death and regeneration. For, when the Soul converteth unto God, and Chriſt, in the Divine Seed, and perſiſteth, were it but for a little, therein, it beginneth to feel the Divine fire to inkindle in it in the Divine Seed, which mortifieth and purifieth ſome place in the heart, whereby it becometh a fit matrix or womb for the Divine Seed, to take root in and for to ſpring up, and put forth ſome tender buds and beginnings of a holy and ſpiritual Life, which do no ſooner appear, but they do impreſs and indue the Soul, in ſome meaſur, with their powers and vertues, by which

which it is put in ſome capacity for operative exerciſes of Holyneſs, unto which it ought to apply.

It is generally granted, that *Faith* is, as it were, the *Root of all holy* and *ſpiritual actions*; and the Scriptures do hold it forth plainly that *faith* or believing is the *firſt ſtep unto an holy life*, and the very *entrance* thereinto, and that *faith*, by a natural order, is to go before *works*, for *without faith it is impoſſible to pleaſe God*, though men ſhould doe never ſo many things; for it is faith, which, drawing ſpirit and life from God, infuſeth the ſame into works, which maketh them *living*: and therefore, as the Apoſtle *James* ſaid, ---*faith without works is dead*, ſo it is no leſs true works without faith are dead. Faith without works is dead, becauſe, if it want works, it is an infallible ſigne, that it is but a dead and falſe faith, for the *true* and *living faith* is *operative* and *working*, and can not forbear, but it muſt be breathing forth its life in holy actions. Works without faith are dead, becauſe it is faith, which, drawing life from God, infuſeth it into them: and, as I have ſhewed above, this faith is the Soul's converting or turning unto God, through the Divine and gracious touch and influence of the Spirit of God upon it, in the Divine Seed, by which a man cometh to be partaker of holyneſs and righteouſneſs; according to which the *ungodly* are ſaid to be *juſtified*, *not* by *working*, but by *believing*, which is to be underſtood unqueſtionably

of theſe works, which men endeavour and go about to perform in the natural and unconverted ſtate, whereby they ſeek to work themſelves into holyneſs, which is impoſſible, for that were to invert the very order of Nature, both in *Naturals* and *Spirituals*, which ſetteth the *being* of a thing *before* its *operation*, but not the operation before the being, as who would ſay, The fruit makes the tree, whereas on the contrary, it is the tree, which makes the fruit. And hereunto will aggree theſe words of *Auguſtin*, *Bona opera non præcedunt juſtificandum, ſed ſequuntur juſtificatum*, that is to ſay, *Good works go not before the making of a man righteous, but do follow a mans being made righteous.* Alſo when the Jewes came unto Chriſt, asking, what they ſhould doe, that they might work the works of God, he bid them believe, *This*, ſaid he, *is the work of God, that ye believe in him, whom he hath ſent.* Furthermore he ſaid unto them, *While ye have the Light, believe in it, that ye may become the children of the Light.* And thus *Peter* exhorted them, who were come to be partakers of the precious faith, *Add unto your faith vertue*, &c. Whereby it appears, that faith (which is the mind's turning in unto God, with both its underſtanding, will, and other powers) is the firſt ſtep or entrance into a holy Life, And when theſe Jewes, *Act.* 2. inquired at him what they ſhould doe to be ſaved, he bid them *Repent and be baptized.* and cap. 3 : 19. he ſaid again unto others, *Repent*

pent and be converted. So that *Faith* (which is one and the ſame with converſion) and *Repentance* are the two *firſt principles* of the *doctrine* of *Chriſt* and his Apoſtles, and are plainly ſo called *Heb.* 6:1. and are ſaid to be the very *foundation* or *firſt beginning* of the *Chriſtian Life*, of which foundation or ground-work *Jeſus Chriſt is the Foundation*; for the word *foundation* ſignifieth ſometimes the *ground*, whereon a houſe is built, and in this ſenſe Chriſt is the alone foundation: other whiles it ſignifys the *ground-work*, or, as it were, the firſt beginnings of the building on the foundation, and in this ſenſe faith and repentance are the foundation or fundamentals of a Chriſtian life.

Now *Repentance* is *the Soul's entring not onely into a ſorrow for ſin, and an averſion therefrom, but alſo into a ſpiritual death unto ſin, and a regeneration into a new life*: and ſo much doth the Greek word μετάνοια (which is rendred into Engliſh, *Repentance*) plainly import, for it's as much to ſay, as *a change of the mind*, which change is nothing elſe but its dying unto ſin, and becoming alive unto holyneſs, which is alſo the true ſpiritual baptiſm, that chriſteneth or maketh a Chriſtian in ſpirit and in truth.

And of theſe two Principles, to wit, *faith* and *repentance*, *faith* is the firſt, in the order of Nature, for by it *repentance* comes to be *wrought in the heart*, as is above declared, how that by the Soul's convert-

ing unto God, in the Divine Seed, and turning it ſelf unto the Light of Jeſus Chriſt, therein it cometh to find that Light to become a fire in it, which, by its operation, produceth ſome beginnings of a ſpiritual death and holy life, as aforeſaid.

But notwithſtanding that faith and repentance are commonly acknowledged both by *Papiſts* and *Proteſtants*, to be the foundation or ground work of a Chriſtian life, as alſo that faith is the firſt ſtep unto a holy life, and as it were the ſpring and root of holy actions; yet how contrary unto this acknowledgment is, not onely the common practice, but alſo the common principle, that goeth currant among them, whereby they ſet the unbelievers and ungodly, who have not ſo much as taſted of the leaſt beginnings of true faith and repentance, upon working and operative exerciſes of the Chriſtian Religion, ſuch as to *pray* and to *ſing pſalmes*, which are holy and ſpiritual exerciſes, and can onely be performed by a holy life, and no otherwiſe. Their principle is this, *that even unbelievers and ungodly, who have not the leaſt meaſur or grain of ſaving faith and holyneſs, ſhould pray and ſing pſalmes, in the very ſtate and frame they are in*, and *that this is a probable way to attain unto holyneſs*, wreſting and abuſing that Scripture, to prove it by, *The Father will give the holy Spirit to them, who ask him: ask and ye ſhall find.* But it is neither here, nor elſewhere ſaid in Scripture, that the Father will give

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it to them, who ask in unbelief, but plain contrary *James* ſaith, *Let not him, that asketh not in faith, think that he ſhall receive any thing of the Lord.* Indeed I willingly acknowledg all unbelievers and ungodly ſhould pray, and worſhip God, but I ſay it ſhould be in the order and way commanded of God, and not as they practiſe: viz, *They ſhould convert* and *pray*, *repent* and *pray*: *believe* and *pray*, &c. for God hath joyned theſe together, and forbids that any man ſhould attempt to ſeparate them, yea they can not be ſeparated.

This wofull errour both in their principle and practice, is a moſt grievous let and impediment unto peopls attaining unto holyneſs, for as much as their praying and ſinging, or any other exerciſes in relation to the ſervice of God, are not the true and real practices of Religion, but a meer counterfeit formality and ſhew, or imitation of theſe things; for true prayer and thankſgiving commonly proceed from the true and real power of a holy life, even as ſinging and writing naturally can onely proceed from the power of a natural life.

And beſides: They moſt lamentably cheat their own Souls, for by theſe and ſuch like operative exerciſes and practices, which are but hypocritical formalitys and ſhewes, as is ſaid, and through their continuauce therein, they acquire a certain natural habit or diſpoſition more and more and eaſily and

to perform them, which natural habit they ſet up in their hearts, as it were, as the great power of God or godlyneſs, and many, no doubt, apprehend it to be ſo, ſo that when at any time they are acted or enabled to performe ſuch and the like exerciſes ſomewhat more finely and eaſily, then at firſt, and with ſome heat perhaps in the imagination and inferiour powers of the Soul, they impute it to the very principle of godlyneſs, and look upon themſelves as grown or advanced *Chriſtians* in the way of godlyneſs, for by the power of this acquired habit, they will find many times thoughts ſpring up into their underſtandings, of God and Chriſt, which will ſeeme unto them as Divine contemplations and acts of true adoration. Alſo by the ſame the affections will be ſtirred ſometimes greatly, and as it were a fire kindled in them, yet it is but the ſparks of their own kindling, and not that true Divine and Sacred fire aforementioned, which cometh down from Heaven, however it may appear to them ſo to be.

Such men are not unfitly by ſome called *habitualiſts*, or *habitualiſts*, who go about to frame or forme unto themſelves the power of godlyneſs, whereby to performe holy exerciſes, through working themſelves into a habit, by ſuch conterfeit and hypocritical actions, as aforeſaid.

But true and real holyneſs is not attained unto, by the frequent workings (though never ſo ſublime) of the

the meer natural powers of the Soul, neither is it a habit produced of theſe workings, but is a ſpiritual and ſupernatural power ſpringing up from the Divine Seed, as it comes to take root and bud in the Soul. Yet if we ſhall take an impartial view of that, which is called and accounted *holyneſs* amongſt *Profeſſors* commonly; we ſhall find it to be no other but ſuch a *habit*, as is demonſtrable from theſe two or three Inſtances.

1. *How have they come by this holyneſs? Was it by a true or real converting or turning in their minds unto the Light and Power of Jeſus Chriſt inwardly revealed in them in the Divine Seed, by which they felt the Divine fire kindled in the very ground or bottom of their hearts, which purified a place in them for the Divine Seed to conceive and bring forth the buds of a holy life and the powers thereof?*

Nay: Such a way they have not known, and they commonly call it *fancy, errour*, and what not? Or did they attain unto their holyneſs by falling inſtantly upon working & operative exerciſes, as their parents, or maſters have taught them? Being nothing acquainted with theſe ways of inward converſion or recollection of mind unto a Divine Principle in their Souls *objectively* preſent, never expecting nor looking after it, as judging it to be ceaſed. If ſo, then I ſay, there is no difference betwixt their praying or plowing, or writing or ſinging common muſical ſongs or common purpoſes; for the power

of doing both the one and the other is but an habit acquired by natural working, for ſuch kind of actions, as to plow, write, ſing, require no other principle but the natural powers of a man, which at the firſt can begin to doe a little, and ſo by degrees, through repeated acts, acquire a habit, which becomes a power in them, to enable them the more readily and finely to performe them, and with greater eaſe

A ſecond Inſtance is this, that this *power*, whereby they exerciſe themſelves in the operative exerciſes, as in *praying*, *ſinging*, *preaching*, or the like, they can *uſe in their own wills and times*, they have it wholly at their own diſpoſe, and can command it as they liſt, *pray when they will*, *medit at and preach when they will*: which is an infallible inſtance that it is but a habit, meerely acquired by the onely workings of the natural powers of the Soul; for the ſupernatural power to doe theſe things is never ſubject unto man's command and will, but alone unto the will and command of God. And thus we find it to be in our experience, as did the holy men of old, who ſpake and preached, and prayed and wrot declarations of the Truth, as they were *moved of the holy Ghoſt*: ſo their uſing this power ſtood in the will of God, and not in their own.

A third Inſtance is this, that *this power in them*, judged by them to be the power of godlyneſs, *in its*

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greateſt growth and heighth is very compatible and conſiſtant with many evil thoughts, deſires, words and actions, yea it can very eaſily be reconciled unto many ſins, and hath not ſo much as an appearance of enmity at ſuch ſins as are not contrary unto theſe acts, which have produced it: as ye ſhall find that a man vvho hath got a ſtrong habit or cuſtom of praying tvvice or thrice aday, if he omitt this practice at a time, hovv vvill he be troubled for it? and vvhat is the matter of his trouble? his habit ſtrongly inclines him to it, and gives him no peace nor reſt till it be done; and this inclination he may readily judg to be from the Spirit of God (vvhereas it is but from his ovvn habit) and ſo be the more troubled, as ſuppoſing he reſiſteth the Spirit by this forbearance: but novv if he omitt the neceſſary performance of other things he is not accuſtomed to, he vvill not be troubled at all. And thus hovv many care not to omit the dutys of faithfulneſs and righteouſneſs tovvards their neighbours, vvho are at a great care to ſay their prayers. But verily that *power* in man, *which inclines him to ſome things good in themſelves, and not to all other good things and practices, and which is not as a fire, a ſword and a hammer in him againſt every evil way and work, yea the leaſt evil motion in the mind, is not the true Power of godlyneſs*, it may vvel be a *habit*, as aforeſaid.

Yet by vvhat is ſaid let none ſuppoſe that I judg

all, vvho have not in ſuch a clear, diſtinct and explicit vvay been acquainted vvith theſe aforeſaid ſteps of invvard converſion to the Light, continuance therein, and paſſiveneſs and forbearance above mentioned in the ſaid continuance, as if they vvere utterly devoyd of the povver of godlyneſs, having nothing but a natural habit in the room of it. For as I am fully perſvvaded that many, or moſt, have no other but the natural habit, ſo I verily believe there are ſome hidden ones (hidden many vvayes) vvho are truely partakers of ſome meaſur of the povver of godlyneſs, vvhich at times ſtirreth and moveth hiddenly in them, and by vvhich they act divers practices of Religion, as by a certain ſecret inſtinct, as it vvere, unknovvn to themſelves: but they are ſuch babes, (poor ſouls!) vvho knovv not the right hand from the left, that is to ſay, can not diſtinguiſh plainly betvvixt the true povver of godlyneſs, and that vvhich is but the natural habit, and ſo act ſometimes from the one, and ſometimes from the other, yea more from the habit, then from the true Povver, ten or an hundred to one perhaps: and many times that, vvhich they are apteſt to judg to be the true povver, is but the natural habit; for the habit is great and ſtrong in them perhaps, but the true povver is a vveak and tender thing, even as a *ſmoaking flax and bruiſed reed*, to vvhich the habit is an enemy alvvays in its actings, and the devil ſeats himſelf in

in the habit, and fights againſt the true povver in the Soul by the acts of the habit, he concurring therevvith. And truely ere ever the true povver can become ſtrong in the Soul, ſo as to have the dominion, the habit, or habitual povver, muſt be broken dovvn, for it is but an *image* of the *beaſt*. And glory to the Lord for ever, vvho is giving to a remnant the victory over this image, and raiſing up the povver of his ovvn holy life over it, to its bruiſing and deſtroying. Novv albeit ſuch ſouls have not (as to a diſtinct reflexion and knovvledg of the vvay of their attaining unto theſe ſmall beginnings of the true povver of holyneſs) paſſed through theſe ſteps of invvard reflexion, converſion, paſſiveneſs and forbearance; yet after ſome ſecret and hidden manner unknovvn to themſelves, in ſome meaſur, they have no doubt ſlid through them, the darkneſs ſo farr prevailing, that they could not obſerve their vvay: but ſurely vvhere one hath got through this vvay, a thouſand have miſſed, ſtuck at the entrance, and never got truely into it. Therefore I may vvarrantably ſay, the vvant of the plain and clear underſtanding of theſe ſteps hath made the vvay unto holyneſs, if not altogether impoſſible, yet very difficult, and much more, then it is in deed and in truth.

CHAP.

CHAP. VI.

Wherein divers things, needfull to be known by them, who do, or would, enter into the way of Holyneſs, in relation to the nature of Converſion, Regeneration, of the Life and Powers of Holyneſs, and of Union with God, are opened; and the groſs miſtaks of moſt Profeſſors, touching theſe things, diſcovered and cleared.

GReat and vvofull have been the miſtakes and miſconceptions of the *Profeſſors*, vvhether of one ſort or another, touching theſe things, vvhich have occaſioned great hurts and impediments both unto their entrance into Holyneſs, and progreſs therein; the clearing of vvhich vvould be of great uſe and profit.

Therefore I find it vvith me to declare ſomevvhat touching them, according to the underſtanding given me of God: not that any thing ſaid by me can ſuffice ſimply to the clearing of any, it being the Spirit of the Lord vvho onely can doe that; yet the declaration hereof may be an occaſion, as the Lord ſhall bleſs it, for them to weigh and conſider theſe things in the true Light, vvhereby they may come truely to judg of them.

I.

I. As touching *Converſion* and *Regeneration*, It is ſuppoſed ſimply to conſiſt *in the Lord's infuſing certain ſupernatural habits of Grace into the Soul*, vvhich ſometimes they expreſs under this terme *the ſeed of grace*, or *the ſeed of God*: ſo that they judg that inſtantly at the infuſing of this Seed the Soul is converted; and that all theſe Souls, into vvhom this Seed is infuſed, are inſtantly converted and regenerated, vvhich is *a groſs errour*.

II. They ſuppoſe that *converſion* and *regeneration is wholly done in an inſtant*, and that at the very firſt inſtant the Seed ſpreads it ſelf, or is ſpread and diffuſed through every povver of the Soul vvholly, vvhich is another *great errour*.

III. They ſuppoſe that *God works ſo irreſiſtibly in all men, in whom this ſeed is ſown or infuſed, that it is impoſſible for them to reſiſt, but converted or regenerated they muſt be*, vvhich is a third: For though the Lord can ſo vvork, or may doe ſo in ſome, yet it is certain he doth not ſo in all, but in this they contend among themſelves.

IV. They judg that *this ſeed of God is onely ſome ſupernatural accident or quality, but not a ſubſtance; and that the life of grace or holyneſs is no ſubſtantial life, ſuch as the vegetative, ſenſitive or rational life or ſoul is*, vvhich is a fourth *errour*, and is indeed the foundation of all the other three above mentioned, othervviſe it might be thought no material thing, nor vvorth the

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vvhile to contend *whether the Seed and Life of Grace and holyneſs be a ſubſtance or accident*, it ſeeming rather to be a queſtion of Philoſophy, and ſo not needfull to be determined the one vvay or the other by them, vvho meddle not in ſuch matters. But I ſay, this makes the thing the more needfull to be opened, becauſe the other three errours, and divers others, are built on it; for ſay they, *If the Seed of God be an accident, it can not be in the Soul, but it muſt denominate it according to its own qualitys or propertys, ſo that the Soul muſt be holy, righteous, pure, &c., becauſe the Seed is ſuch.* Alſo *it can not be in the Soul but it muſt be in union therewith, becauſe the eſſence or being of every accident conſiſts in its being in union with its ſubject*, *But*, ſay they, *the Seed of God is an accident*, *Therefore*, &c.

Novv the firſt propoſition of this argument is certain, and can not be denyed; but the ſecond is falſe, vvhich is the foundation of divers other groſs errours, and ſo their vvhole ſuperſtructure falſe.

And for the refutation of it, and the confirmation of the Truth, *viz.* that *the Seed of God is a Subſtance*, and *the Life of Holyneſs and Grace is ſubſtantial*, I ſhall not enter into Philoſophical niceitys, but produce a fevv plain *arguments* obvious to any clear and ſound underſtanding, as

1. Even as vve do inferr from the variety and nobility of the operations of the rational life and ſoul, that it is a ſubſtance, and no accident; So both from the

the great variety and alſo the great nobility (much greater then that of the rational ſoul or life) of its operations, vve conclud that it, to vvit, the Seed of God, is a Subſtance.

2. It is the root and ſpring of the ſpiritual ſenſes, whereby vve ſee, hear, taſt, ſavour, and feel ſpiritual and heavenly objects, Therefore it is a Subſtance:

3. And ſeing it is commonly granted that the life of vegetation, the life of ſenſation, the life of Reaſon are all ſubſtances, ſhall vve deny that the life of Grace or Holyneſs, which is farr above all theſe lives, and doth paſſingly excell them, yea is the very crovvn and glory of man, is a Subſtance?

4. When God made man, he made him according to his ovvn Image, and this vvas mans dignity above the beaſts, that he vvas made capable to receive the impreſſions of this Divine Image, vvhich the brutes vvere not. Novv this Image is the holy and ſpiritual Life, by vvhich, as by a ſeal, he doth impreſs, or effigiate the Soul of man, Therefore it is a Subſtance. For it vvere abſurd to ſay, that the ſoul of man, or man himſelf vvas made according unto or after the pattern of an accident.

5. This Seed, and that by vvhich it is nouriſhed, God giveth from heaven, as the Scripturs do plainly declare, Therefore it is a Subſtance: for, if it vvere an accident, it could not come from heaven, be-

becauſe the maxime is *An Accident can not paſs from one ſubject into another.*

6. It is called oft in Scriptur *the body of Chriſt*, and *his fleſh and blood*, vvhich the Soul feeding upon, it becometh cloathed therevvith, as vvith a body, and thereby dvvelleth in Chriſt, and liveth in him, as the branch in the Vine; Therefore it is a Subſtance, and hath a ſubſtantial life and ſpirit: for vvhat an abſurd thing vvere it to call the body of Chriſt an accident?

7. The Saints feel it *in them* as really to be a part or particle of the very ſubſtance of heaven, *viz.*, of that ſpiritual and inviſible heavens vvhere the Saints live, as they do feel the body of their outvvard man to be a part or particle of the ſubſtance of this outvvard vvorld.

8. It receiveth the names of all theſe things vvhich are ſubſtances, but never the name of an accident, in Scripture, Therefore, *&c.*

But ſome may ſay, that by this it would appear, that *we judg the Seed and Divine birth, as we call it, not onely a Subſtance, but that it is a compoſed Snbſtance of body and Spirit.*

To vvhich I anſvver: Yea, it is ſo: for its body is the vehicle or veſſel of its Spirit; for as every natural ſeed and birth hath its body and ſpirit, ſo hath this Spiritual Seed, and it is the body that is the veſſel, vvhich containes or conveighs the ſpirit. And ſo the ſeed of corn hath its ſpirit or vertue in its bo-

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dy; and ſo every other ſeed and herb and tree of the field, as the apple-tree, the vine-tree, whoſe fruit have both body and ſpirit. As wine hath its ſpirit, and ſo any other liquor, vvhich evaporated or extracted leaves its body dead: ſo this Spiritual Seed and Vine hath its body and ſpirit, containing in it manifold moſt noble and excellent powers and vertues, which ſpirit is a meaſur of the Spirit or Soul of *Chriſt the Heavenly man.*

And thus having got through this Particular, I paſs unto another, which is to ſhew that *regeneration is not ſimply the infuſion of the Seed of God into the Soul*: for indeed as it is in natural ſeeds and births, ſo is it here in the ſpiritual. Now in *Naturals* the ſeed is not the birth, nor is a thing ſaid to be generate, when its ſeed is ſovvn; the ſeed of an apple-tree is not the tree it ſelf, but a principle, out of which the tree with its ſpirit, life and powers doth ſpring: and the ſeed of a man is not a man, yea the ſeed may be caſt into the womb, and by ſome impediment no conception follovv, and in the very conceiving may be marred: and indeed the vvords of Chriſt are plain, hovv that *the Seed of the kingdom*, after it is ſovvn, ſpringeth up like the corn, which may be choaked by impediments; but where it is not choaked, it ſpringeth up firſt into the blade, then the ear, then to the full corn, and that is its generation. Now when a thing is but in the ſeed, the life, ſpirit and powers or vertues of

its nature are hid, and as it were buried within the body of the ſeed, which, becauſe the ſeed hath not a body neither ſo large, nor ſo organized, as they require; therefore they do not appear, till it have received, in ſome meaſur, a larger and organized body, and the more the body groweth up, and becometh organized, its ſpirit, life and powers do manifeſt themſelves more and more, which in the ſeed lay as it were dead and buried, and altogether unable to perform their operations, as being confined, as in fetters in ſo narrow a room. Yea further, their being is ſo little and diminutive, that, though they had room, they could not perform the operations of their natur, till by their more through generation and formation they be encreaſed and augmented. And thus the little *embryo* or conception in the womb, be it of man or beaſt, can not perform the operations of a man or beaſt, nay, though the child be born, and come into the world, how little do the powers of manhood appear in it? But as the body of the child groweth up, the powers of manhood do more and more appear, as of *underſtanding*, *ſpeech*, *memory*, and the like. And ſo it is much what, in ſome manner as to the Divine and Spiritual Seed: for if the Soul doth not receive it and convert unto it, as aforeſaid, and that it be not permitted to take root and plant it ſelf in the Soul, its life and powers will not be generated or raiſed up. And ſo the ſpiritual

tual generation of the ſeed is the raiſing up of its life and powers, and bringing them into manifeſtation in the Soul, which the Soul drinking-in, it comes to be regenerated or renewed thereby, and ſtill more and more, according to the growth and increaſe of the Seed, endued therewith. Now the *Powers* of the *Seed of God*, which proceed or flow from its Life and Spirit, are theſe *noble* and *heroïck Chriſtian Vertues*, enduing both the underſtanding and will, yea and all the other powers of the Soul, according to the capacity of each, ſuch as *love, joy, peace, gentleneſs, meekneſs, temperance, righteouſneſs, fortitud, patience*, and *holy wiſdom* and *underſtanding*, and the like; upon the diſtinct and particular enumeration of all which I ſhall not now inſiſt. Theſe are the powers of the holy life, which are as natural to it, as the natural paſſions and affections are unto the natural life and ſoul, and by theſe Powers man can onely perform the exerciſes and practice of holyneſs and righteouſneſs, which powers, and the Life, which is their Root, are not in all men, though the *Seed* of them be *in all*, as is ſaid, and is elſewhere demonſtrated.

Now it is through the generation of the holy life and Powers thereof in the Divine Seed and birth, that the Soul cometh to have union with God; for the *Divine birth* with the *Life* and *Powers* or *Vertues* thereof *is that noble chain, which tyeth and joyneth the*

Soul unto God, being of a middle or mean nature betwixt God and the Soul, and ſo the more apt for ſuch an effect. For as it is inferiour unto the Godhead, ſo is it ſuperiour unto the Soul, being *Chriſt the Image of God*, according to which the Soul is made, and by it ennobled and dignified. And the excellency of this holy Life and Seed above the Soul appeares greatly in this, that, whereas the Soul can corrupt and degenerat with all its powers, *this holy Life can never in the leaſt admitt of any corruption*, for *it ever abhorreth all ſin* it may indeed be killed or crucified by it, but *never corrupted*. And ſo it is a moſt fit *medium* or mean to unite the Soul unto God, and the Powers and Vertues thereof are as ſo many chaines, whereby the Lord doth unite the pure and righteous Souls unto him. Ye muſt underſtand therefore the Soul's union with God is not ſimply *immediate*, but *mediate*, through this Seed, for no man, nor Soul, ſave Jeſus Chriſt alone, by his Soul and manhood conceived by the Power of the Holy Ghoſt in the womb of the *virgin Mary*, hath this dignity to be immediately united with God; for which cauſe *God hath highly exalted him*, even the whole manhood of our Bleſſed Lord and Saviour Jeſus Chriſt *above every creature*, not onely men, but Angels, that *at the Name of Jeſus every knee may bow, to whom be glory, Power and dominion for ever.*

This union of the Soul with the Seed and the holy Life and Powers thereof (through which the Soul be-

comes united unto God) is gradual, and becometh more and more intimate and near, as the Soul advanceth in holyneſs and righteouſneſs, and, untill the leaven of the holy life hath diffuſed its *pure vertue through the whole Soul* and *all its powers*, the union can not be total nor through, but in part, even untill all ſin and iniquity be wrought out; for there can be no union of that which is *holy* with that which is *unholy*. Wherefore if there be but a part of the Soul as it were purified onely, that part receiveth union with the holy Seed and with God therein. Therefore the firſt ſtep and degree of the Soul's converſion unto the holy Seed, and to God and Chriſt therein, is not, to ſpeak properly, *union*, for the Soul at its firſt ſtep of converſion bringeth it ſelf or converteth unto God, as it is, *viz.* all filthy and unclean with ſin, yea it bringeth its ſins and ſinfull members unto God, that he may kindle his fire in them, for their deſtruction; but there is no union, untill the Soul be cleanſed in ſome meaſur: but when the Soul converteth unto God in that part or meaſur of it which is purified, its converſion ſo farr may be called, and is truely, *an union with God*.

Furthermore, it is to be obſerved, that the Soul's union with God conſiſteth not ſimply in meer acts, as vvhen it exerciſeth acts of converſion tovvards God, theſe and other acts of the Soul by the povvers of the holy life do contribute and conduce unto this

union and beget it, yet the Soul enjoyeth a more conſtant and permanent union with God, then by acts vvhether of one or all its povvers: for if the Soul's union conſiſted onely in acts, then, when it did not act, but were wholly ſuſpended in its actings towards God, the union ſhould ceaſe, which is falſe; for when a righteous man ſleeps, ſo that perhaps his Soul exerciſeth no acts, yet his union remaineth with him: but, becauſe the Soul enjoyeth an union with God by its acts of converſion, as aforeſaid, proceeding from the holy life and its powers, therefore this union enjoyed by acts, may be called *Actual Union*, and the other, which abides without acts, or while acts are ſuſpended, may be called *Potential*, becauſe the Soul remaines in union with God, ſimply through its powers, being as it were glewed unto or cemented with the powers of the holy Life. Now any ſin, which the Soul committeth, doth certainly break off its actual union with God, but through the infinite mercy and Grace of God doth not quite break of the potential, though it weaken it, and many ſins weaken it much, yea ſome ſins may break it quite off; but then it hath been but partial and not through and total, for if it had been total, the Soul could not have committed ſuch ſins, as could occaſion the breaking it quite off.

Moreover it is to be noted, that, when at times we

we ſay, *God is the Life of the Soul as to its ſpiritual actions*, and at other times *the life of the Soul is begotten of God from a Seed*, we underſtand this in different reſpects; as thus, *God is the life of our Souls as an efficient cauſe of life, and that originally and immediately*, but *not as the informing* or *formal cauſe thereof*, ſuch as the *holy Life* begot of the *holy Seed* is, which is, even the *formal cauſe* of it.

CHAP. VII

Shewing

How the Soul is to reflect upon it ſelf, and enter into a trial and examination of it ſelf, whether it hath truely paſſed through the aforeſaid ſteps of Converſion, and continuance therein in paſſiveneſs and forbearance: and whether it hath attained unto any beginnings of the Divine and Holy life, and the powers thereof, before it enter upon other operative exerciſes, and how, or by what Rule or touch-ſtone it may infallibly know the ſame.

THe ſervice, which the Lord requireth of us, and which we ought to perform unto him, is our *reaſonable ſervice*, as the Scriptures declare, and expreſſly call it; which (beſide other things, which might be mentioned) doth import this eſpecially, that, *whatſoever ſervice or work*

we go about to doe unto the Lord, we doe it with a true and certain knowledg that we are indeed ſerving him, and not our ſelvs, nor any other. For, if I doe any work, and yet do not know certainly to whom I am working, my work can not be called *reaſonable*, for *to doe a thing reaſonably* is *to doe it with a certain knowledg and judgment*; and herein is man's excellency above the other creaturs, which are *unreaſonable*, that, whereas they work onely according to that, which either inwardly or outwardly moves them, not knowing what they doe, ſo as to make a judgment of diſcretion betwixt cauſes and cauſes, man is to doe all his works with ſuch a diſcretive judgment and underſtanding, that he certainly knoweth both the end, unto which he worketh, and alſo the principle from which, otherwiſe his work is rather *brutal* than *rational.* And ſo, as we are required to *praiſe the Lord with underſtanding*, as the Scriptures declare, *ſo we ought to ſerve the Lord in every particular ſtep with underſtanding* alſo, ſo as to be able to give a rational account of our ſervice, that it is *indeed unto the Lord*; and this we can not doe, unleſs we certainly know that what we doe is by the Power of his holy Life and Spirit aſſiſting us, for it is the *Lord, who giveth us both to will and to doe*, and *without him we can doe nothing*, *not* ſo much as ſay *that* JESUS *is the* LORD, *but by the Holy Ghoſt* divinely and ſupernaturally aſſiſting us: indeed we may repeat the bare words without any ſupernatural

tural assistance, but here they are no wise regarded of the Lord; for, if they be not expressed with the supernatural assistance of his Spirit, as aforesaid, they are but dead and empty of that Life and Vertue, which renders them acceptable unto him. And so any other work, if we do not work it in him and by him supernaturally assisting, we doe it not to him, and if we know not that we doe so, it is not our reasonable service, which he requires.

Moreover, whatever we doe as a service unto the Lord, we ought to doe it in faith, but, if we do not certainly know from what ptinciple or power we doe any thing, we are left in a suspense and doubtfulness, and have nothing but conjecture at best to build upon, which is farr from faith. Also he that doth a thing doubtfully, doth both displease the Lord, who forbids it, and brings weakness and confusion upon himself, for *he, that doubteth, is damned*, as saith the Scriptur.

Now to the end that a man may know whether the work, or works, which he is about to doe, be indeed unto the Lord, he is to *reflect* upon himself, and to enter upon an impartial examination and trial of his own Soul, whether he hath passed truely through the aforesaid steps of conversion and continuance therein in passiveness and forbearance, and so whether he hath attained unto any true beginnings of the Divine and Holy Life and the Powers thereof, and

that before he enter upon other operative exerciſes, becauſe that, unleſs in ſome meaſur he hath truely paſſed through theſe ſteps, he can not perform any work rightly and acceptably unto God.

And this examination and reflexion is the more needfull, for that even theſe ſteps may be counterfeited, no leſs then other things. A Soul may even ſeem to it ſelf to have converted or turned it ſelf inwards unto the *Divine Preſence*, &c. and yet not have truely converted thereunto. Yea I will ſay a great word, but that, which is a very certain truth, *Many do inwardly convert as unto God, but it's not to the true God, but a falſe, even an image of their own framing & deviſeing, and as unto Chriſt, but indeed it is unto Anti-Chriſt.* And ſurely this is, as it were, the very beginning of the working of the *myſtery of iniquity*, when Satan putteth on the appearance of God, and anti-Chriſt of Chriſt, *ſitting down in the Temple of God, and being exalted above every thing that is called God.*

Now to open this alittle more, we are to conſider, that *all men have ſome notion* or *image of God in their minds*, by which, when they ſpeak, hear, or read of him, they ſome way think, and forme their thoughts and conceptions of him, according to that objective motion or *Idea* with which they are acquainted. Now though it is alſo certain, that there is in ſome meaſur a true objective concept or *Idea* of God put or planted by God himſelf *in every man's*

man's mind, which is, *in* and *of* the *Divine Seed, ſown in every man*, yet the uſuall knowledg that men commonly have of God, doth not proceed from this *true Idea in the Divine Seed*, nor is it the pattern or example, according to which they uſually frame the thoughts and conceptions of their minds, when they uſually ſpeak, read, hear, or conſider of him in their minds, foraſmuch as the Divine Seed, in and through vvhich the true Idea is received, in moſt men, yea *in all wicked men* and *unconverted*, is greatly burthened and oppreſſed, through the luſts and iniquitys, which prevail in them; whereby it comes to paſs, that frequently that *true objective concept* or *Idea* or *manifeſtation of God in the Divine Seed*, which in Scriptur is called τὸ γνωστὸν τοῦ Θεοῦ i. e. *that which may be known of God*, is vailed and clouded *in them*, ſo that the Soul doth no more apprehend it, then if it *were not*. And when by the Power of the Lord in his viſitation upon the Soul this objective concept, as aforeſaid, is brought into ſome meaſur of manifeſtation, yet the Soul is ſo intently taken up with its ſinfull luſts and pleaſurs, that it doth little obſerve it, and many times not at all; even as if ſome friend paſſed by before me in my view, yet I being much taken up with looking at ſome other perſons or things, ſhould know nothing of his being ſo near: and indeed it is even ſo as to this matter, the Lord doth often viſit the Soul, and paſſeth by it, and ſo farr

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draweth-by the curtain or vail, that he maketh ſomewhat of himſelf plainly manifeſt in the Soul, calleth, yea puſheth and pricketh it, as it were, with a ſharp pointed goad, that it may be made ſenſible and convert the intention of its mind unto him, which calleth and toucheth it; and if at any time the Soul converteth or turneth it ſelf towards him, that ſo calleth and toucheth it, hovv ſpeedily doth it turn back again? for it liketh better to be taken up with its ſinfull pleaſurs, then to remain in its converſion to hear the Lord expoſtulat with it, by the reproofs and convictions of his Spirit. Whereby it may appear, that it is a great matter for the Soul to convert unto the true and real appearance of God in the Divine Seed, for ſometimes it is ſo vailed, that it can not perceive it all, as is ſaid, and at other times, when it is made manifeſt in ſome meaſur, it is ſo intent upon other objects, that it doth not obſerve it, though it could.

And *thirdly*: Though at ſometimes it be made to obſerve it, even will it, nill it, yet it is ſo unpleaſant and ungratefull a thing, to convert or turn unto it, that it is very unwilling, even more then the ſchool boy, whom his maſter findeth at his play, and calleth him back to be reproved or whipped therefore.

But now as for that image or *Idea*, which the Soul hath framed unto it ſelf of god, the god of its own

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ing, which it hath made like unto it ſelf, the Soul can without difficulty convert or turn it ſelf unto ſuch a god, and continue in its converſion therewith long enough, and ſo be taken up with the contemplations of it, that it, as it were, ſtandeth in great paſſiveneſs, and forbearance from all theſe exerciſes which would avert it from the contemplation thereof. So that with great reaſon and wiſdom the Lord put this, as the firſt of all the commandments engraven in ſtone with his own finger, *Thou ſhalt not have any other God before me*, and this the ſecond *Thou ſhalt not make unto thy ſelf the image or likeneſs of any thing*, which doth plainly import, that among all ſins, which men are readyeſt to committ, the very firſt is *to have ſome other God then the true*, and *to make and frame a god like unto themſelvs*. And though many do not this outwardly, as others who are more groſs, yet how many doe it inwardly? So that the object of all their contemplations and adorations is in no wiſe the true God, but an idol, and in this Idol Satan ſeats himſelf, as God, yea he hath helped the Soul to forme it after a very ſublime and artificial manner: and truely this is the God, whom many in their converſions do contemplate and adore, and with whom they do converſe at times with great intentneſs of mind, yea are, as it were, ſo occupyed with their interior recollections towards him, as if they were wholly taken up therewith,

with, and ſtood in a total paſſiveneſs and ſilence and forbearance as to other things.

Again: The Soul may be altogether defective in the way and manner of its converting it ſelf, even while it endeavours to doe it unto the true God, as if it labour to perform its acts of converſion ſimply by its own natural powers, which is impoſſible for it to doe: for onely when the Lord viſiteth and calleth it, and moveth and toucheth it inwardly, is it put into a capacity to convert and turn truely, aud unto the true God, as aforeſaid, which times of the Lord's viſitation are frequent enough within the day of their continuance, yea many times in one day, or one hour, yea they are ſo frequent, that they can not be numbred, or particularly determined by us, how often they come, and how long they continue, being much what like unto the *lightning*, which often appeareth and diſappeareth in a ſhort ſpace

Some may ſay, *If theſe things be ſo, then who can be ſaved? We are almoſt quite diſcouraged, to hear of theſe difficultys and hazards of being deceived in the very entrance.*

ANSW. This is no more but what Chriſt hath taught himſelf, *Strait is the gate, and narrow is the way, which leadeth unto life*, &c, Yet theſe things are not mentioned for the diſcouragment of any poore Soul, but indeed to be an occaſion unto it, that it may apply unto theſe ſteps, with the more diligence and circum-

cumſpection, and may get the more ſafely into the true way, and not divert into ſome by-path. And for thy more encouragement (poor ſoul!) I have this to tell thee, the Entrance, though ſomewhat difficult, yet is not impoſſible for thee, yea it is very poſſible, and on ſome account very eaſie and plain, foraſmuch as he, who offers himſelf to be thy Guid and Leader, is the *Lord ſtrong* and *mighty*, even *IMMANUEL, God with us in Jeſus Chriſt*, whoſe Spirit is given even unto the blind, and to thoſe, who are out of the way, to lead them into it, and no leſs to begin them in the way of Holyneſs, then to carry them on therein. And yet for thy further encouragement, I ſay unto thee, Many have found this way, and have got a ſafe and ſure entrance into it, and do walk ſafely and ſurely therein, who at firſt were as unacquainted with it, as thou art now, yea as blind and dark, and as weak and indiſpoſed every way, as thy ſelf. And ſeing the ſame help is adminiſtred unto thee, which was unto them, why mayſt thou not find it, and enter thereinto as wel?

But thou mayſt ſay, *Are there not ſome ſignes and marks, whereby I may diſcern whether I have truely converted unto the true God, and to his true appearance in his own Seed, yea or nay?* As alſo, *Whether or not I have paſſed truely through the other ſteps aforeſaid, in ſome meaſur?* And, *whether I am become a partaker of the holy Life, and Powers thereof, yea or nay?*

ANSW.

ANSw. Yea there are certain infallible ſignes, which, if thou canſt truely and plainly read them, will diſcover unto thee, if thou haſt truely converted unto the true and real Preſence and Appearance of God in his own Seed; and theſe are the aforeſaid effects and conſequences of the true Converſion, which are particularly mentioned in the 3 chapter. And if thou haſt truely theſe effects, in any meaſur, thou mayſt be ſure thou haſt truely converted or been converted, and paſſed truely through the aforeſaid ſteps, in ſome meaſur.

But thou mayſt reply, that *yet the difficulty remaines, how the Soul may know that it hath ſuch effects wrought in it, yea or nay, ſeing there may be counterfeit reſemblances and likeneſſes of theſe effects wrought in the Soul, by its own hammerings and toolings, and the ſparks of its own kindling, the enemy concurring therewith*

ANSW. Indeed this is a very weighty objection, for there may be counterfeit effects, inſomuch that the Lord ſcarce doth any thing in the Soul, but Satan labours to counterfeit it, that he may deceive the Soul: therefore it is ſaid in the *Revelation*, that *he ſhall work lying and falſe wonders, and cauſe fire to come down from heaven*, videlicet, in appearance. *to deceive them, who dwell upon the earth.* Yet we have a plain and ready anſwer to this objection, which is this, The Preſence of the Lord in the Soul in the Divine Seed doth ſend forth ſuch a manifeſtation of his own Light

Light and Spirit in it, which diſcovereth infallibly the works and deeds, which are wrought in the Soul, whether they be of God, yea or nay; and putteth the Soul into a capacity, infallibly to diſcern them, and to know whoſe they are. And though the enemy be never ſo near in his ſubtile workings to deceive thee, *the Lord is as near*, and *nearer*, *to reveal* him. But as for them, who deny *Immediate Revelation* in theſe dayes, they leave the Soul at an utter uncertainty, that it can not know the work of God in it from the work of the enemy. For, ſeing they deny that the *operations* of his *Spirit* are *objective*, and *objectively manifeſt*, they are but as certain blind or blank lines and impreſſions drawn upon paper, which no man can read or perceive. But having ſhewed this at more length elſewhere, I ſhall not further proceed in it at preſent.

Now, if thou wouldſt deſire to know the truth of thy Converſion, by a way prior to that of effects, which is needfull, yea it were needfull for thee to know in the very firſt inſtant, in which thou ſetſt about to performe thy acts of Converſion, whether they be true, yea, or nay; Alſo whether that be the true preſence or manifeſtation of God, unto which thou doſt convert; or but that falſe and framed god above-mentioned, or ſatan transforming himſelf into the likeneſs of God; thou ſhalt know thus:

If it be the true God and the true Chriſt, he doth manifeſt himſelf ſo to be, for *God is Light*, and *Chriſt is the Light of the world, which lightens every man that comes into the world*, that they may believe and turn unto God. Now as there is no way to know the Light, (even that which is outward) but by it ſelf, and the manifeſtation that comes from it, ſo there is no other way, ſo certain, to know God and Chriſt, but by the Light and Spirit of manifeſtation which proceed from them. And of this I am verily perſwaded, that there is no man upon the face of the earth, but that there is ſome manifeſtation of God ſo plainly and evidently ſet before him, as that he can not but be convinced that it is the LORD, and that frequently, whoſe appearance in the heart is ſo farr different from every falſe appearance of Satan, or any god or image of him, which the Soul makes to it ſelf, or can make, that it may very plainly and infallibly diſtinguiſh the one from the other, and needs not to be deceived, unleſs it wittingly and wilfully give up it ſelf to be deceived.

And if thou ask, *Wherein doth the appearance of the one from the other ſo farr differ, that it may be ſo eaſily diſcerned?*

1 *Anſwer:* In this, the *true appearance* of God and Chriſt Jeſus is againſt every ſin more or leſs in thee, whether of fleſh or ſpirit, and by it thou art reproved of every ſin in ſome meaſur, yea and it worketh

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(as fire againſt the briars and thorns) againſt every ſin in thee, and the body and root of it, though at firſt thou wilt not be ſo ſenſible of it as to have a particular obſervation of all thy ſins, yet thou wilt find it working againſt them all, as it were, in a heap, ſparing none of them, nor reconcilable to any of them. So that, whatever particular ſin is brought under thy particular obſervation, thou wilt find the appearance of Chriſt againſt it, as much as any.

But now the falſe god, which a man maketh unto himſelf in his mind, is very reconcileable to many ſins, which thou art plainly convinced to be ſins, and he can dwell with them, and let them flouriſh and grow largely in the heart, and not be a devouring fire againſt them, yea the falſe and counterfeit god is an enemy to no ſin at all, and would never reprove or diſſwade thee from any ſin, but on purpoſe to deceive thee. And this is the hypocrits god, and the high-flown Notioniſts god, whom they in ſome ſort ſtand in aw to offend, as to ſome groſs outward acts, or even ſome inward alſo, becauſe they have ſhaped him in ſuch and ſuch a forme as is contrary in appearance to ſuch and ſuch ſins. But as for thee, Love him that reproves every ſin in thought or deſire, word or work, and is dreadfull unto every tranſgreſſour more or leſs, yea is as a *devouring fire* againſt them, for that is the *true God*

Now this appearance of God thou ſhalt obſerve

to manifeſt it ſelf in a little ſmall *Seed* the leaſt of all ſeeds, in the very inwards of thy heart, which is *meek* and *holy*, and *pure* and *harmeleſs*, and is contrary unto nothing but *ſin*, can be reconciled with any thing ſave *ſin*, but with no ſin, in any meaſur.

I have found it with me the more to inſiſt on this Particular, for that I certainly know, there are many, who are wofully bewitched with a myſtery of Iniquity, in relation to this matter, being like *Capernaum exalted to the heavens*, as it were, in their *notions* about God, ſo as to think they dayly contemplate and enjoy him: and yet it is but an Idol, and by the children of Light they are ſeen and felt to be in darkneſs, and the Seed is felt to ſuffer in them, and to be in the very bonds of death, notwithſtanding all their high and lofty imaginations. Now if the Seed be raiſed in thee, ſo that the holy Life and Powers thereof become formed, though but a little, thou wilt feel it and its powers as manifeſt to move, ſtirr and ſpring in thee, as ever the mother felt the child to ſpring in her womb; ſo that thou canſt no leſs doubt of the one, then ſhe can of the other, and ſo by the ſtirrings and movings thereof thou wilt begin to be acquainted with the ſpiritual refreſhments and joys of the children of God.

CHAP.

CHAP. VIII.

Wherein divers advertiſements and cautions are given unto the Soul in relation unto its applying it ſelf unto works or operative exerciſes inward or outward through the Holy Life and the Powers thereof.

WE *are his Workmanſhip* (ſaid the Apoſtle) *created in Chriſt Jeſus unto good works that we ſhould walk in them.* So that the Lord giveth not unto any man the *being* of a holy life with its powers in vain, or for no effect, but that he ſhould make uſe of it and them, to bring forth good works, even as the husband-man planteth his vines and other trees, that they may bring forth fruit. We muſt improve and make uſe of our Maſter's money, to profit withall, that our talent may increaſe to the honour of him, who hath given it unto us, and to our own happyneſs and comfort: and unto this that maxime in *Naturals* doth wel anſwer, *Eſſe eſt propter operari*, *Being is for working*, for to that end hath every thing received its being and powers of a natural life, that it may reduce them into act, and performe the operations, which are proper unto them.

So if we ſhall take a ſurvey of the whole creation, and of all things in it, in the heavens, the earth, and the other elements, we ſhall find them all upon motion, and working the works, which belong unto the powers of their natural being. And thus the creaturs do in ſome ſort reſemble their Maker, who not onely wrought the creaturs into a *being* by creation, but continueth ſtill working, to preſerve, uphold and govern them, according to which the Lord ſaid, *My Father worketh hitherto and I work.*

Now if thou haſt in any meaſur paſſed through the aforeſaid ſteps of Converſion and continuance therein in paſſiveneſs and forbearance, were it but for a very ſmall time, thou art by this time become a partaker of the holy Life and its Powers in ſome meaſur, and ſo art entred at leaſt into the way and path of holyneſs, and art come unto a true and ſound beginning, being come unto *Chriſt*, who is *the Beginning and the End*, both *the Alpha and the Omega*, *the Way*, *the Truth*, *and the Life*, *the Door into the Sheep-fold and Houſe of God*. So having entred by him, thou art no intruder, no thief, nor robber, but a true Servant of the houſe of God; wherein thou art to work the works of God, and having *received Chriſt*, *ſo muſt thou walk in him*, being now *planted into him*, as the *branch* into the *Vine-tree*, and made a real partaker of the Vertue of the Root, and hereby joyned to the tree as a natural branch thou muſt now bring forth the fruit of

of good works, and being come to *live in the Spirit*, *thou muſt alſo walk in the Spirit*, and work and doe all thy works *in him* and *through him.*

But ſome may ſay, *According to this method and way of proceeding, a man is kept long off from working, for it may be a long time ere he paſs through theſe ſteps, and ſo during this time (ſuppoſe it were a year's time, or more) ſhall he proceed to no operative exerciſes of religion, but remain as a cypher or blank, till he has got through theſe ſteps? May it not be ſaid unto him, Why ſtandſt thou ſo long idle?*

Anſw. This is an objection, which is much with many, and hath deep place in the minds of ſome newly convinced ones, and who are but beginning, they would fain be at doing and working, as others, yea and the hypocritical part and ſpirit, which hath its life in dead performances and works, will ſtill be dogging and pricking them forward unto the doing of things before the time.

Now learn a parable of a fruit-tree, be it an apple-tree, or the like, into which a graff is imped, being cut-off from another tree, where it did grow as a natural branch, and did bud, green, and flouriſh, and bring forth fruit, but ſuch fruit as was naught. Now ſuppoſe that ſuch is the good natur of the tree into which it is grafted, that it makes the graff bring forth other ſort of fruit then formerly, even good fruit and that in abundance: it's true it is not ſo with the common trees in the outward, for they do

not change the graffs, imped on them, into their own natur, but rather the imp changeth the ſap and vertue or ſpirit of the tree, that it cauſeth the tree to bring forth fruit, according to the kind of the graff it ſelf. But it is otherwiſe betwixt Chriſt and us men, for we being planted or graffed into him, he changeth the natur of our fruit, from evil to good, otherwiſe the compariſon holds very wel. Now when the graff is cut off from its natural ſtock, it was very green and full of life, yea ſuppoſe it was full of bloſſomes or fruit, yet when by the hand of the husband-man it is cut off from its natural ſtock, and grafted into another, it doth not inſtantly ſpring and green and flouriſh, as before, farr leſs bear new fruit, but firſt of all dyeth, its greeneſs and flouriſh withereth, and its fruits fall off, ſo that it remaineth very bare and empty-like for ſome time: yet the powers of natur are not altogether idle in it, for by little and little the power of life in the tree, into which it is ingrafted, doth infuſe and inſinuate it ſelf into it, by which it uniteth and knitteth the graft to the tree by a natural union, and then in proceſs of time the graff beginneth to green and flouriſh again, and bring forth fruit, both much better and more abundant, as is ſaid. And here we may obſerve ſomewhat of all theſe ſteps in a ſimilitud, which the graff paſſeth through, before it cometh to bear fruit, as 1. The power of the life in the tree inſinuating it ſelf into the graff tak-

taketh hold of the faint and dead powers of natur in the graff, and converteth or turneth them into it self. 2. The graff being thus turned or joyned to the tree not by any outward bonds, but by the influence of the tree continueth and perſiſteth therein, which if it did not, it could not receive life from the tree. 3. In this continuance it remaineth very paſſive, doing nothing, but ſecretly drinking-in the vertue and power of life from the tree, into which it is graffed; and ſo by this means it becomes in due time as a natural branch of the tree, and brings forth its fruits, as aforeſaid: now ſuch is the diſcretion of the husband-man, that he requires not preſent fruit from the tree, neither is he offended with it, that it yields not preſent fruit, but patiently waits for the fruit in the ſeaſon of it.

Even ſuch is the diſcretion of the Lord (yea and much more) towards men, that if they convert and turn unto the *true Vine* and *Tree of Life*, not reſiſting the Power of Life therein, but ſuffering it to work *in them*, to kill the unholy life, by which they live and bring forth fruit unto ſin; and if they continue thus converted, in a paſſive and forbearing way, ſuffering the Spirit and Power of God in the Divine Seed in them, to doe in it what him pleaſeth, this is acceptable unto the Lord, even thus *to dye in him*, and *bleſſed are ſuch, for their works ſhall follow them* in due time. And this is accotding to what our Lord

taught himſelf, *Unleß*, ſaid he, *a grain of wheat fall into the ground and dye, it remaineth alone, but if it dye, it bringeth forth much fruit*: this he ſpake in relation to himſelf, but it holds good alſo in relation to others. Wouldſt thou indeed bring forth the fruits of good works nnto the Lord? then thou muſt fall into the ground and dye like a grain of wheat, and afterwards thou wilt live again, and ſpring up, bearing fruit both good and abundant, and the Lord, who is the husband-man requireth not fruit of thee before the ſeaſon, but patiently waiteth for it.

Yet the time is not ſo long betwixt the time of thy firſt converting and the ſeaſon of bearing fruits, and produceing good works, as thou mayſt think, if thou paſs truely and faithfully through theſe few ſteps, thou mayſt come to bear ſome fruit, that is to ſay; to be able and fit to doe ſome good works in a very ſhort ſpace, much leſs then a year, yea much leſs then a moneth, yea what if I ſay, then the the ſpace of one day? Nay I add further, it may be poſſible for thee within an hour's ſpace, and yet leſs, after thou haſt truely converted unto the Lord, and *touched*, as it were, *the hemm of his garment*, and drunk in vertue therefrom, to doe ſome good works, in a true meaſur of acceptance unto the Lord: yea the time may be ſo ſhort, wherein, after thy converſion, thou mayſt be put into a capacity to doe ſomething both inwardly and outwardly, that we can not determine

termine the leaſt bound or limit of it, for it is an eaſie thing for the Lord to raiſe his *holy life in thee* in an inſtant, or the twinckling of an eye. And indeed the *ways* of the *Lord*, with men, in this reſpect, are very *wonderfull and paſt finding out*, as in many others: *in* ſome he raiſeth life, as it were, inſtantly, in others he taketh a longer time to doe it, in others yet a longer, *&c.* For *he is the unlimited Holy One of Iſraël*, who limiteth us, but will not, nor ought he to be limited by us. And though he may raiſe this Life ſooner in one then another, where that other is no more wanting, as to the aforeſaid ſteps, then his neighbour; yet uſually theſe, who with moſt diligence and faithfulneſs cleave unto the Lord in his *appearing in them in his own Seed*, do moſt readyly and ſpeedyly find the holy life raiſed in them, and the Powers thereof ſenſibly moving in their inward parts.

Now I find it with me yet more particularly to poynt at ſome *advertiſements* and *cautions* in relation unto the Soul's applying it ſelf unto works and operative exerciſes, after it hath attained unto ſome meaſur of life and power, whereby it is put in ſome capacity to performe them, which I may not call *Rules* and *Preſcriptions*, as proceeding from me, (though herein I know the mind & counſell of God) but *advertiſements*, being onely of uſe to *poynt* the *Soul inwards unto the manifeſtations of Truth in the ſpring-*

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ings up of life in its own particular, where it will see the use and need of these things, more then what it can hear or read of them, from anothers declaration. And truely they are such things, that the want of the true knowledg, sense and observation of them has been a grievous blok in the way of many in their progress in holyness, yea has hindred them from growing up to any considerable pitch or perfection in holyness, that they have continued as weaklings and babes there-through, whereas otherwise they might have been *strong men in Christ*.

I. Having now attained unto a measur of the Holy Life and the Powers thereof, so that thou findst the Powers of this Life in thy heart, as it were a wheele within a wheele, or as a Soul within a Soul, (yea it is truely so) and that also thou findst thy Soul in a measur of pure union with it, and every power of thy Soul affected and touched with the powers of this Holy Life in pure embraces, every one, as it were, kissing each other; and hereby thou wilt feel thy self strong, in some measur, to doe somethings pertaining unto a holy life, yea thou wilt even so find it with thee, as if thou wert cured of a bodyly lameness, or as if thy tongue were loosed, which was formerly bound: then *thou art to stand in great fear and reverence*, and *be very cautious* that thou fall not upon doing any thing, or things, less or more, *at all adventurs* or *hand over head*, as they use to say, as

as to ſet about any performance in thy *own natural* and *ſelfiſh will*, becauſe thou findſt ſtrength in thee, as thou conceivſt, to performe it, for if thou ſo doe, thou wilt *provoke* the *Lord*, and *grieve* that *holy life*, which hath ſprung and appeared in thee, not at all to be ruled or led into any action by thy will, but by the *will of the Lord* alone. And if thou goeſt about to doe any thing in ſuch a manner, though thou findſt both clearneſs and ſtrength of mind with thee at firſt, yet afterward thou wilt, to thy great loſs, feel weakneſs and confuſion to enter thee, and a thick cloud of darkneſs will come betwixt the eye of thy Soul and that *pure Light of Life*, which *ſhined in thee*, yea a vail of death will come over the tender Life in ſome meaſur: and thou wilt find the pure Life in thee burthened and oppreſſed, which will occaſion pain and grief of Soul unto thee, which can not be uttered. And of theſe things we have had experience divers times, ſo that *had not the Lord in tender mercy recovered us, we had gon down into the grave*, after ſome meaſur of quickening.

The reaſon of all this is, becauſe of man by his own will uſurping and preſuming to lead forth the holy life, which uſurpation it can not endure, ſo as to yeeld or conſent unto it: Therefore it withdraweth its holy powers of Light and Life from the powers of the Soul, concentring them within its own particular being. And thus the Soul is left in darkneſs,

neſs, confuſion and weakneſs, and the tender Life is both grieved and burthened, as aforeſaid: for whatever ſeeketh to move it from its perfect unity with the will of God, doth hurt it, for it ſtandeth for ever incorruptible with the Divine will, and that which ſeeketh to move it to the contrary may wel bruiſe and wound, yea kill it, while it is but young and tender, but it can never draw it to conſent. When therefore at any time thou findſt it wel with thy Soul, and thy heart is ſtrengthened as with bread, or with ſome ſtrong cordial or liquor by the ſpringings forth and effuſions of the ſtreams of this holy Life in thee, then thou art to ſtand in a paſſiveneſs & forbearance, waiting upon the will and motions of this holy Life, which is *for ever one with the will of God*, that thou mayſt doe ſuch or ſuch things, which that Life requireth of thee, and then whatever thou ſetſt about to doe, not in thy own natural will, but in the will of this, which is the will of God, thou ſhalt find thy clearneſs, thy peace and ſtrength, which formerly thou hadſt, not onely to be continued with thee, but to be multiplyed and abound.

II. And yet more particularly know, or conſider it, that thou art to doe nothing without a *clear* and *infallible knowledg* of thy *warrand*, and that from this *Inward Guide*, the *holy Life* of *Chriſt*, and his *bleſſed Spirit* now raiſed and formed *in thee*. For this is he, whom the Lord hath given thee for a *Leader* and a

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Commander, and he is *worthy* to have this place, for that he is an *infallible Guide*, *Inſtructor*, *Counſellour* and *Teacher*, which *never ſinned*, *nor can ſin*; and him hath the Father given unto thee for a *Head* that in all things thou ſhouldſt obey him, and doe nothing but in his will. Even as it is in the natural body and life and powers thereof, for the powers of life, which are in the head and heart being ſupream over the powers, which are in the other members, do rule and command them, and the members, in which they are. And ſo it ſhould be here: and where the inferiour powers of the natural life do not obey the ſuperiour powers of the ſame, there is confuſion and diſorder in natur, as indeed it hath fallen out through mens diſobedience to this holy Life, becauſe man's *ſupreameſt power* of Life, *videlicet*, his *will* hath not ſtood in ſubjection to the Powers of this Holy Life, which is its ſupream; therefore hath its power been taken from it in great part, that it can not rule its inferiour powers, as of the natural paſſions and affections, but they often rebell againſt it. So that many times a man is led by his very animal paſſions into things againſt his very will, which would not be ſo, were his will brought into a perfect ſubjection unto the will of this Holy Life, its ſupream and higher power, for then it would give it a perfect victory and dominion over them.

Now when I ſpeak of the *abſolute need*, that the

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Soul hath, to *know* its *warrant* from its *inward Guide* and *Leader*, viz, this *Holy Life*, and *God*, who is ſo therein, and ſo in conjunction therewith that, when I ſpeak of the one, it is never to be underſtood but in conjunction with the other. By this *warrant*, I ſay, I do not conceive that the Soul for every thing it doth, is to have an *abſolute* and *poſitive* command: nay; but it muſt have either that, or at leaſt an *inward felt permiſſion*, *allowance* or *liberty* given to it, *in* and from the ſame; and where this is clearly and diſtinctly received and known, it is warrant ſufficient unto ſuch, who have it. And whoſoever doe any thing, or things, in this inward and felt liberty of the Holy Life and Spirit of Jeſus Chriſt, doe the ſame in true faith, and grounded upon the known will of God, either *mandatory*, or *permiſſory*. And if this permiſſion or liberty be not granted unto thee, thou wilt ſenſibly feel in thy heart the Holy Life with its powers repugnant thereunto, ſo that it will ſenſibly move and ſtirr in thy heart againſt the thing, thou haſt before thee to doe.

III. And as thou art not, forwardly or raſhly in thy own will, to doe any thing without the warrant aforeſaid of the Holy Life mandatory or permiſſory; ſo *art thou to be as carefull that thou be not backward, negligent*, or *unwilling* to anſwer the will of this holy Life, in doing thoſe things, which it moves and inclines thee unto, and requireth of thee, for the hurt

hurt is one and the ſame in both, *viz.*, in going about to doe a thing, or things, contrary to the will of God, and forbearing to doe that, or thoſe things, which he requireth of thee; the one is the *ſin of commiſſion*, the other is the *ſin of omiſſion*, both of them the *ſin of diſobedience againſt God*, and ſo both of them *provoke the Lord*, *burthen* and *grieve* his holy *Life* and *Spirit*, and both of them bring weakneſs, confuſion, deadneſs and darkneſs upon the Soul.

IV. *Doe nothing doubtfully and with unclearneſs and confuſion of mind*, but exerciſe a perfect paſſiveneſs and forbearance as to all theſe things, which are not cleared up unto thee to be the mind and will of the Lord. The right knowledg, uſe and obſervation of this, is of both great comfort and advantage unto the Soul, as we have often found by great and good experience.

1. It is of great *comfort*, for it ſignifieth the *great lenity and moderation of the Lord* towards us, that, if we be ſingly given up in our minds, having a willingneſs of heart, in ſimplicity and uprightneſs to know the will of God perfectly in all things, if ſome things (even of great importance) be unclear unto us, he ſpareth to charge the guiltineſs of diſobedience upon us (till we be cleare) though we be found in the forbearance of them, which is great gentleneſs upon the Lord's part.

2. Again: It is of great *advantage* to us, for

First: It riddeth us of many ſuperſtitious fears, which others have, whilſt one while they ſuppoſe they ſhould doe this; other while the contrary, and ſtill imagine God to be angry with them one way or other, which begeteth moſt wofull ſuperſtitious fears in the Soul; and indeed I may ſay, *the ground of all ſuperſtition is the unclearneſs and confuſion of mind* as to the underſtanding the will of God, one while over-rateing things, and judging it ſelf bound in things, wherein the Lord hath left it free; and then again, imagining (but both doubtfully) to pleaſe the Lord, in things he doth not regard.

Secondly: It reduceth our whole work, as it were, within a narrow or ſmall compaſs, and yet not narrower than the Lord alloweth; for according to this advertiſement concerning the many things, that come before us as duty by way of conſideration, if we ſtand in a true and ſingle reſignation unto the will of God in all things, or truely aime thereat, we may thus reaſon with our own hearts:

Either ſuch a thing is made clear unto me from the Lord, by the manifeſtation of his Holy Life in my heart, or, after ſingly waiting upon him, it is not as yet made clear unto me: If the former, then it is my work to doe it, and I muſt not forbear, whatever trouble from the enemy without, or within, I meet with, in the practice thereof: If the latter, I have nothing more to doe with it, at preſent, but to wait upon the Lord, if he ſhall afterwards clear it

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up unto me; and ſo I may let it alone, with a quiet and peaceable Conſcience.

And thus ye may ſee there is a great difference betwixt *doing* and *forbearing*; for unclearneſs of mind in the thing may be a ground for me to forbear it, but I muſt not doe any thing upon the ground of unclearneſs.

A *third advantage* is, that thereby *our minds are kept clear and pure and open*, even like a free and clear air, which doth with readyneſs receive the light, that ſhineth in it, and every impreſſion made in it thereby: whereas doing things in the unclearneſs and doubtfulneſs confuſeth and diſordereth the mind, yea maketh it muddy and groſs, bringeth darkneſs and death over it, *for he, that doubteth, is condemned* in his own heart.

Fourthly: It *giveth us an opportunity to cut ſhort the work in righteouſneſs*, touching the doing or forbearing of divers things, which are called in queſtion and debated among people in this day.

But now for the further opening of this Particular, I find it with me to add ſomewhat more, as

1. When I ſay *Doe nothing doubtfully*, I do not underſtand it ſo, that thou art not to doe a thing, if there be any objections, which thou findſt ariſing againſt it, either from thy carnal reaſon, or unbelieving part, till thou get rid of them: for notwithſtanding them, thou mayſt find a good clearneſs in thy mind,

which ſhuts them out, or puts them under. And ſo thou mayſt proceed upon thy clearneſs from the Lord in thy mind, notwithſtanding theſe objections, although thou canſt not give them any direct and poſitive anſwer, but this, that *thou art clear of the Lord to the contrary*: yet if the objections ſhould ſo farr prevail, as quite to cloud thy clearneſs, ſo that thou loſeſt ſight of it, this is indeed thy ſin ſo to have permitted them to doe, yet, till thou get them in ſome meaſur removed, and clearneſs in ſome meaſur be given thee from the Lord, thy ſafety is to forbear.

Again: Whereas ſome wrong ſpirits may take an occaſion from this unjuſtly, to ſhelter themſelvs under a cover, in their omiſſions and neglects of thoſe things, which the Lord requires, ſaying, *they find not clearneſs to doe them*, therfore I muſt add this alſo, that, if thy unclearneſs proceed from a wrong and deceitfull part of thy heart, which is unwilling to be cleared, becauſe it is unwilling to obey, it is another caſe, for then thy forbearance is thy ſin, though thou be unclear, becauſe thou mightſt have been clear, hadſt thou ſtood ſingly, and yet if thou doſt things in this unclearneſs, thou ſinſt alſo.

Thou mayſt ſay then, *What ſhall I doe? For this is a ſtrait caſe.*

I anſwer, Come unto the *Light*, and turn to it, in ſingleneſs, and that will clear thee, and ſo thou art to doe them.

V.

V. *Be carefull to keep thy heart and mind in a ſenſe and feeling of the Holy Life and Powers thereof, at all times, as much as is poſſible.* I know, at firſt, and for ſome time, it will be hard for thee; yea at times, till thou witneſs a further growth, and become more inwardly acquainted with the enemys workings, thou wilt, as it were, loſe much what all clear and diſtinct ſenſe, feeling and diſcerning of the Life, as if it were not in thee. But this is: as it were, a fit of a lethargy, a fainting or falling into a ſwarf, for even the ſpiritual Life ſuffers theſe things at times, eſpecially when it is young and tender, no leſs, than the natural. But now as one alive in the natural life, doth what in him lies to be kept out of ſuch fits, which bereave him of the preſent uſe of his natural ſenſes, and doth greatly deſire always to have the free and lively uſe of his natural ſenſes, which are very needfull unto him for his preſervation from outward dangers, Even ſo one, who is come to live in the ſpiritual Life, and hath once received the powers of the ſpiritual ſenſes, whereby to hear, ſee, taſt, ſmell and feel heavenly objects, as alſo to have a ſenſe of what hurteth from the contrary life and powers thereof, he will and ought to be very carefull to preſerve the free and lively exerciſe of them, for they are given unto him both for his comfort, and alſo to be helps unto him, whereby he may know things good and evil, profitable and hurtfull unto

his ſpiritual condition, that ſo he may chuſe and imbrace the good, and refuſe the evil. Now if he run out from the inward ſenſe and feeling of the Holy Life and its powers, till he be reſtored again into the ſenſe thereof, he is out of any true capacity to know either the things he ſhould doe, or the manner how to doe them.

Therefore it plainly appears, how needfull it is uuto a man, who is come to be a partaker of the holy Life, to be very carefull to live always in the ſenſe and feeling of the ſame and the powers thereof, and this he ſhall the more readyly attain unto by the due and right uſe and obſervance of the former advertiſements, and thoſe which yet remain to be mentioned.

This Particular is contrary unto the doctrin, that paſſeth generally among the *Profeſſors*, who are taught to ſay, that *they ſhould not ſeek to live by ſenſe, but by faith*, alledging the Apoſtl's words; but this is a meer abuſe of his words, for he doth not ſay, *We walk by faith, and not by ſenſe*, but thus, *and not by ſight*, whereas a man may have the exerciſe of divers other ſenſes, and yet at preſent have not the exerciſe of his ſight.

Now there are divers other ſpiritual ſenſes beſides the *ſight*, which is the cleareſt manifeſtation, and it's true that many times the children of the holy Life can believe, when in ſome ſort they do not ſee,

ſee, yet I altogether deny, that any can believe without ſome inward ſpiritual ſenſe or another, whereby that, which they ſhould believe, is propoſed unto them *objectively*, for otherwiſe it were a groundleſs faith. Alſo by theſe words *We walk by faith, and not by ſenſe* may be underſtood the *outward ſenſes*, or the *inward* which reſide onely in the lower parts of the Soul, which are wrought upon, by natural and outward objects: by theſe we are not to walk, nor expect to have the Lord to propoſe himſelf unto us, in order to ſatisfy us, by our outward ſenſes, or by the inward ſenſible affections in the lower parts of the Soul, for it is the excellency of a Chriſtian life, that gives us to *walk with God* both confidently and comfortably, to *follow* him in the ways of obedience, when we have nothing from theſe inferiour ſenſes, to help or encourage us, but many times to the contrary. And as for that, which they call *ſenſible devotion*, which ſome ſay *we muſt not much ſeek after*, If by *ſenſible devotion* they underſtand that, which onely affecteth the inferiour ſenſible powers of the Soul, ſuch as the *phancy* and *imagination*, whereby the inferiour affections of *love*, *joy*, *fear*, *grief*, &c. are moved and ſtirred, which can be done by ſome pathetick diſcourſe or deſcription of things by a form of words, I agree unto what they ſay. But if by *ſenſible devotion* they underſtand that, which moveth the very ſpirit and will of man with

the ſupream affections of the Soul, by the workings of the Holy Life and the Powers thereof upon its ſpiritual ſenſes; I ſay this, Devotion is moſt needfull, in ſome meaſur, and is to be ſought after, by all, for it is the higheſt and nobleſt kind of devotion, and the moſt rational, even that we have a real ſenſe and feeling upon our hearts of the Power of the Holy Life of the Onely and True God, when we worſhip him, ſo as to be inwardly melted into a holy tenderneſs before him, through what we feel and taſt, and ſavour of his Divine Power and Goodneſs. And if the inferiour powers and affections of the Soul be alſo therewithall moved, and with the words, which proceed therefrom, it is a good thing and comfortable in its place, but not too much to be looked after. But we are to be carefull that we keep them in ſuch ſtedfaſtneſs, as not to ſuffer them to be moved ſimply or barely by meer words or outward works, when the Holy Life doth not move upon them, and that principally, for all ſuch motions are hurtfull, and not profitable. *It is the coal from the Altar*, that is to ſay, ſuch a heat or warmth, that comes from the Holy Life, that doth onely work the true impreſſions on the affections, whether by words, or without them, or doth onely qualify and concoct them (ſo to ſpeak) after the right manner, working out the evil, crude and beaſtly humors and diſpoſitions out of them.

VI.

VI. Thou art alſo to know, that, though thy preſent condition admit thee to doe ſomethings, yea divers works, both inward and outward pertaining to a Holy Life, as being come in meaſur to be a partaker thereof, yet thou *art, in this time of thy weakneſs and childhood in the Spiritual Life, more to be paſſive then active*, except as to the ſimple acts of converſion, wherein thou art conſtantly, ſo much as poſſible, to be found: for thereby thou wilt be ſtill drinking-in from the *Living Fountain the waters of Life*, by which thou wilt live and increaſe more and more in the holy Life, ſo as to grow up from childhood unto youth-head, and from that unto a *perfect man in Chriſt Jeſus*. Therefore it will be altogether fit and needfull for thee to be often repeating theſe former ſteps of converſion and perſiſting therein in great paſſiveneſs and forbearance, not onely from all evil things, but even from theſe, which are not clear unto thee to be good, or at leaſt harmeleſs and innocent. And as thou knowſt that the ſeveral ages & ſtates of a man, of infancy, childhood, youth-head and perfect manhood, have their ſeveral works and exerciſes proper unto them (beſide what is proper unto all theſe four) ſo it is much what here: for indeed the ſpiritual man hath alſo his four ſtates, as, his infancy, his childhood, youth-head and perfect manhood. Now if thou be yet but in the infancy of a ſpiritual Life, thou canſt doe but little, unleſs to turn thee to thy

mother's breaſt, which hath conceived thee, that is to ſay, to the *Divine* & *Holy Life*, and abide in thy converſion thereunto, drinking-in the *ſincere milk of the Word, that thou mayſt grow thereby.* And if thou be come up to a ſtate of childhood, as out of infancy, yet thou canſt as yet not doe many, nor great things; but this is a good time for thee to go unto the ſchool of the Holy Ghoſt, & learn the things of God, in his *immediate teachings*, ſo as to drink-in a ſolid ſound and digeſted knowledg of them, in ſome meaſur, before thou much ſpeak of them to others, being *ſwift to hear, but ſlow to ſpeak.* But if thou be come up to the ſtate of a young man, yet thou canſt not doe all thoſe things, which a man of perfect age can, neither is it given, nor required of thee.

VII. *Be very mindfull to regard thy own meaſur of Life, ſo that thou be not drawn forth, or lifted up to doe greater things, or any things, in a greater or higher ſtrain, then thy preſent ability of Life permits*; for if thou bend or ſcrew or wind up the Powers of thy Soul too high above thy meaſur, yea if in any thing above it, it will much marr and ſpoyl the work thou art about, and diſpleaſe the Lord, and *grieve* his *Holy Spirit* and *Life*, even as the winding of ſome ſtring or ſtrings on a muſical inſtrument, above what may keep in true concord with the other ſtrings, doth quite ſpoyl the harmony, and render it ungratefull unto diſcerning ears. Yea many hereby have ſuffered great

great loſs and brought many grievous burthens upon that Holy Life, and alſo upon their own Souls in ſo doing. And let not the greater meaſur of another be an occaſion to draw thee forth from thy own, as ſeeking to doe things equally with him, or to go beyond him; alſo to mind & reflect by an *inward obſervation*, when the Life and Powers thereof begin to ceaſe or ſhut up, that ſo thou mayſt therein alſo follow them, ſo as to ceaſe at their ceaſing, to be ſhut up with them, and opened with them, and keep time and meaſur and touches with them, that thou mayſt not be left doing alone; for if ſo, thou art not doing the Lord's work, but thy own.

VIII. *Thou art to learn to diſtinguiſh betwixt the power given thee from the Holy Life to doe ſuch and ſuch things, and the exerciſe of that Power*, for, though the Power may be ſaid after a ſort always to remain with thee, while the Life it ſelf remaines, yet thou haſt not the exerciſe of this Power at thy own will & diſpoſe: and ſo thou mayſt obſerve a great difference betwixt thy exerciſing thy *natural powers*, and theſe *ſpiritual*, for the *natural* thou canſt uſe, when thou wiltſt, as to *ſpeak*, *write*, *ſing* naturally, *&c.* But thou canſt not uſe the *ſpiritual powers* (though they be in thee) in thy own will. Therefore thou art to *wait upon the Lord*, that he may give thee the uſe of them by the new and actual influence of his Spirit upon them, which is, as it were, the key, which opens them, otherwiſe they are ſhut up and locked. IX:

IX. And laſtly: *Watch againſt the enemy*, who lieth near thee, in all thy workings, one way or other, to marr them. For indeed ſo long as the body of ſin lives in thee, in any meaſur, ſo farr hath Satan a place in thee; for this body with its members, and powers of its unholy life, is the very kingdom and throne of Sathan, in which he lives and rules, after a ſort, as the Lord doth in his Kingdom, which is the heavenly body and birth with the members & powers thereof: and as the Lord doth work mightily in his own Kingdom and place, which he hath gained in the Soul, and ſtrongly moveth the Soul with its powers, to concurr and coöperat with him: ſo the enemy worketh ſtrongly in oppoſition to the Lord, and alſo moveth the Soul with its powers, to concurr and coöperat with him. And thus the poor Soul is ſet, as betwixt two contrary ſtreams, the one ſeeking to carry it the one way, and the other to carry it to the contrary: and on this account it is, that the Soul ſometime obeyeth the one, and ſometime the other; ſometime it is carryed forward, and ſometimes backward, yea and ſometimes it doth the Lord's work, and ſometimes the work of the enemy; and at other times the works, which it doth, are (ſo to ſpeak) mixed, or ſtandeth in a mixture, ſo that one part of its work may be *of* and *in the Lord*, and done in his Power and Spirit, and the other part may be of the enemy; yea the Soul

may

may begin to doe ſomething wel, and in the Spirit, and yet end it in the fleſh, through its weakneſs and inadvertency.

Nevertheleſs we muſt not conceive any ſuch mixture poſſible, as if what the Lord doth in the Soul, and what the Soul doth with him and by his Power and Spirit, could be corrupted and defiled by the Enemy. Nay: for *the work of the Lord is ſtill pure*, ſo farr as it goeth. But now the Soul giving way to the enemy, he enters, and ſo putteth a ſtop to the Lord's work at that time, but he can never defile or corrupt it. And thus the Lord's part of the work is ſtill his, and the enemy hath no ſhare in it, nor any influence upon it, ſo as to defile it, but he may ſtop it, as the Lord permits him, and as the Soul gives him way ſo to doe.

Now one may readyly object: *According to this, it would ſeem, that, ſo long as ſin hath any life or power in the Soul, it being as is ſaid, the Devil's kingdom, it were impoſſible for it to doe any work unto the Lord, and in him, from firſt to laſt, but that it ſhall be marred, and ſtand in the mixture as aforeſaid, for the very ſtate and condition of the Soul being in the mixture, as partly the Holy Life and its Powers having place therein, and partly the unholy life and its powers, How can it be, but that the work it ſelf ſhould ſtand in the mixture alſo, and that proportionally, according to the mixture of the Soul's own ſtate and condition? For while the Soul is working that,*

which

which is good, by the Powers of the Holy Life, in, and with the Lord, will the powers of the unholy life be idle and asleep, or rather will they not work in oppoſition? Yea will not the Devil move ſtrongly in them, to reſiſt and marr the work of the Lord?

ANSW. This objection indeed doth evince, that the thing is ſomewhat difficult, but not impoſſible; It's true, the powers of the unholy life do of their own nature incline to work in oppoſition to the work of the Lord, and Satan will never be wanting, as much as he can, to move and ſtirr them up; but this anſwers it plainly, that, as the Soul turnes unto the Lord, and breaths unto him, through the Powers of his own Life and Spirit, for preſervation, and continueth thus inwardly turned and converted unto him, in fear watchfulneſs and ſingleneſs, the Power of the Lord God cometh over the unholy life and its powers, yea and over the whole power of the enemy therein, & doth bind and captivate them, that they can no more prevail, to hinder the Soul from doing the work of the Lord in purity and perfection, in a meaſur, then if they had no ſuch place in it. Even as in the outward, if I were doing a piece of work, and ſome ſtrong bodyed man had a reſolution to ſtop or marr me, yet if a ſtronger then he come, and bind him up, I may doe the work compleatly maugre him, he may fret, and make a noyſe, like a mad dog, or lion upon a chain,

a chain, but he can doe no more. And truely we have found the truth of this many times in our own experience, that, as we have kept diligently nigh unto the Lord, with our minds towards him in tender breathings and deſires, that we might be preſerved, we have found him chained, as aforeſaid. But when we have but alittle become remiſs, and ſuffered our minds to ſlide back from that diligence and watchfulneſs, as was requiſit, then the Lord ſuffered the enemy ſomewhat, as it were, to break looſe upon us. and uſe his ſtrength, in ſome meaſur, againſt us, to the end that thereby we might be ſtirred up unto the more watchfulneſs. And indeed many times we find it ſo with us, in this matter, as it was with the Jewes, at the rebuilding of the city, who were ſo put to it, that, while they builded with the one hand, they behooved to fight againſt the adverſary with the other. Thus ye may ſee that there is a time, wherein ſin and its powers may be captivated, before it be utterly ſlain, and the ſtrong man may be bound, before he be utterly caſt out.

CHAP.

CHAP. IX

Shewing

How that, though VVorks can have no influence upon the very first beginnings of a Holy Life, that being onely received through a receptive faith, yet they do greatly conduce unto the growth and continuance thereof; also unto the killing and mortification of the sinfull and unholy life with its powers more and more, till it be utterly slain: where also the distinction of a twofold property of Faith, viz, Receptive and Operative, is somewhat opened.

WOrk *out your Salvation* (said the Apostle) *with fear and trembling*: It is observable, he did not bid them *begin* their *Salvation* with works, but that they should *work it out*, or proceed in it through works; which is a manifest proof, that *works have a great use* and *service*, in promoting and and carrying-on the *Salvation* of the Soul, though they can not begin it; and concerning the great use they have unto this effect, *Paul* the same Apostle said again, Rom. 8. *If ye live after the flesh, ye shall dye, but if ye through the Spirit do mortify the deeds of the body, ye shall live.* Wherein these two things are plainly implyed.

1. That

1. That *carnal* and *evil works* (that is, a living after the fleſh) occaſion *death* upon them, who are come to ſome meaſur of ſpiritual life: evil and unholy works are deadning and killing, they are like a canker, which eat out the life of the Soul.

2. That good and holy works ſerve not onely to preſerve the meaſur of the holy life already attained, but to increaſe and improve it.

And this ſame the parable of the *Talents* doth plainly hold forth, for he, who received but *two talents*, yet improving the ſame, and putting them to uſe, they became multiplyed into *four*: ſo he, who received the *five*, by uſing them gained other five. Many other Scriptur examples could be brought to prove the truth of it, but theſe ſhall at preſent ſuffice.

Moreover the very nature of the thing doth alſo demonſtrate it, for it is here the ſame as to the ſpiritual life, as it is in the natural, for the natural life and the powers thereof become ſtronger and ſtronger, the more it is upon motion and exerciſe, as we ſee by daily experience, but there is this difference, that the *natural life*, after it hath come to its heighth, doth *decay*, and even ſpendeth or conſumeth it ſelf, in its motions or workings, for it is but a temporary thing. Whereas the *ſpiritual life* is eternal, and doth *never* at any time *decay*, or diminiſh through its workings, but is thereby perpetuated.

It is ſuch a good plant, that it ever groweth and flouriſheth, and *bringeth-forth twelve manner of fruits every moneth*, where it is wel occupyed or improved, and never of its own nature decayeth, or waxeth barren, but the more abundant fruit it bringeth forth this moneth, or year, the yet more abundantly it bringeth forth the next. Yea its life is ſo much in working, and bringing-forth fruit, that if it be hindered in its movings and workings, it dyeth, even as the fire goeth out, if it be ſtopt from burning, and the water dyeth, if it be kept from running.

Beſides: The Lord is ſo wel pleaſed in the Soul, that is diligent in good works through his own holy Life and Spirit, that he doth reward it with a further meaſur, and taketh delight to water the Soul, that is fruitfull therein, the more abundantly, with his heavenly vertue and Spirit, even as the husband-man doth his garden, which yeeldeth him good fruit. But the *vine yard*, which bringeth not forth *good grapes*, but the *ſowr* and *bitter grapes* of evil works, ſee what he doth to it, *Iſa.* 5: *I will lay it waſt, ſaith the Lord, it ſhall not be pruned nor digged*, &c. *I will alſo command the clouds, that they rain no rain upon it.*

But it may be ſaid, *Is not faith a work?* and, *is not believing working? And yet thou grants, that the Soul comes to attain unto the firſt beginning or beginnings of a holy and ſpiritual life through faith and believing.*

Unto this I *anſwer*, that there is a twofold *property* of *faith*. 1. Re-

1. *Receptive*, or receiving.
2. *Operative*, or working.

Now the Soul doth not attain unto the beginning of a holy Life, through the property of faith, which is *operative*, but through that, which is *receptive*. And leaſt any ſhould think this diſtinction too nice or ſubtile, I ſhall prove it from the expreſs words of Scripture.

1. That *faith* is *operative*, is clear from that Scriptur, where it is ſaid, *Faith worketh by love*; and where it is ſaid to *purify the heart*, and doe a great many good things, in many other places.

2. That it is *receptive*, I ſhall go no further then *Ioh.* 1:12. For proofe, *To as many as received him, to them gave he power to become the ſons of God.* And that this receiving Chriſt is a believing in him, is plain from the words immediately following, *even* (ſaid he) *to them, that believe in his Name.* So here is the receptive faith, for *receptive* is as much as to ſay in Engliſh, *receiving*. Nor are there many examples wanting in natural things, to ſhew that a thing may have the receptive power, when as yet it hath not the operative, yea that the receptive maketh way for the operative, as to inſtance in ſome.

1. The needle of the compaſs muſt firſt receive its vertue from the load ſtone, being touched with it, before it can direct it ſelf towards the pole.

2. The branch, that is cut-off from its own natural

tural ſtock, and graſted into another, it firſt receiveth life and vertue from the ſtock, into which it is grafted, and drinketh it in, before it proceed to ſend forth either leaves or flouriſh, or fruit.

3. The womb firſt receiveth ſeed, before the powers of natur in it proceed in their operation, for its conception and formation.

4. The ſtomach firſt receiveth the meat into it, before, by the powers of nature therein, it digeſt and turn it into the nouriſhment of the body. And indeed this laſt example doth with great clearneſs hold forth the thing in hand. For, ſuppoſe now a man through hunger were even faint, and, as it were, dead, ſo that he were able to doe nothing, yet receiving a little food, the vertue of it doth ſuddenly revive him, and gives him natural ſtrength, whereby he may doe and work, as formerly. And thus the Soul receiving and drinking-in that Divine vertue of Life, that is in the Divine Seed, is thereby quickened and ſtrengthened to doe the things, that pertain unto an holy Life, in ſome meaſur.

All which examples, and many more, which could be adduced, prove, that a thing may have a receptive power, and not the operative, yea that the receptive maketh way for the operative. And to this purpoſe, theſe words of Chriſt are obſervable, *He, that believes in me*, (ſaid he) *though he were dead, yet ſhall he live*: which imports, that a Soul, though it be

be dead, may believe, that is to ſay, receive the Seed and principle of Life into it; for this *Divine Principle* is of an *inſinuating* and *penetrating nature*, it doth make way for its own reception *in the heart*, inſinuating, and, as it were, winding it ſelf thereinto, as the fire doth into wood, or any combuſtible matter. But now when this Principle doth labour to work it ſelf into the Soul and its powers, the Soul may reſiſt, and doth ſo many times, whereby it remaineth dead, though otherwiſe it might have lived, by giving way unto, or receiving this Divine Principle and Seed.

And thus that ſubtile objection may be anſwered, which is thus:

Believing, *or* Faith *is an act of ſpiritual Life, indwelling in the Soul, and can onely proceed from the Soul, that liveth a ſpiritual Life. For as a dead body can not walk or move, ſo nor can a dead Soul believe.*

From this it is inferred, *That the Soul muſt firſt live, before it can believe, or have faith*, and conſequently, *that none others can have faith, but they, who are already partakers of a ſpiritual Life*, which is contrary to what ye ſay, *that it is poſſible for all men to believe, while yet ye grant, all men are not ſpiritually alive.*

But this is anſwered by the former diſtinction of the twofold property of Faith.

Therefore unto that propoſition, on which the whole ſtrength of the objection lieth, viz, that *Faith is an act of ſpiritual Life indwelling in the Soul*, I thus anſwer. That

That the Operative faith or believing is an act of ſpiritual life in-dwelling, I grant: but as for the receptive property of Faith, through it the Soul is made a partaker of the ſpiritual Life, by which it comes to indwell in the Soul, and therefore the Soul can not be conceived to live ſpiritually, before the receptive faith.

This receptive faith is the ſame with the Soul's converting or turning, or being converted or turned inwardly by the Lord unto the Divine Seed and Principle in it, and to the Divine Preſence of God and Chriſt Jeſus therein, whereof I have ſaid ſomewhat, chap. 4. And whether the Soul be ſuppoſed onely to be paſſive in this receptive faith, or partly paſſive and partly active, the matter is not much, provided it be acknowledged, that it can not ſo much as believe, even according to the receptive faith, but as it is enabled and aſſiſted, after a ſupernatural manner, by the Lord.

Alſo ſome may object. *This doctrine ſeemeth contrary to what ye ſeeme to hold, when ye ſay, That it is poſſible for all men to doe the things, that God requires of them, and that no man periſheth for want of power to doe the will of God.*

ANSW. There is no contrariety herein, for, when we ſay, *it's poſſible for all men to doe the things, that God requires of them*, we underſtand not this ſimply and abſolutely, but conditionally, to wit, upon their

their believing: for they, who believe, receive power to doe the will of God, whereas the unbelievers want this power, becauſe of their unbelief; and foraſmuch as it's *poſſible for all men to believe* at ſuch times when the Lord doth viſit them, and touch their hearts, by the gracious influence of his Holy Spirit, therefore we do juſtly ſay, that *all men may doe the will of God*, according to the reſtriction aforeſaid.

CHAP. X

Of the great Influence, that the Coming of our Lord Ieſus Chriſt in the outward, in his birth, life, doctrine, works, ſufferings, death, reſurrection, aſcenſion, glorification, &c. hath upon our mortification to ſin, and regeneration unto holyneſs, even unto perfection: and how, and after what manner we ſhould improve the ſame effectually, in order thereunto.

GReat and excellent are the *Beneſits*, which do come upon men, through the *coming* of our Lord Jeſus Chriſt, even in the *outward*; but through a ſpirit of deceit and hypocriſy, which hath deeply entered the moſt of Profeſſors, and leavened them. Great and wofull are the abuſes, which they have put both upon his *outward coming*

and the *benefits* thereof, while they do both grievouſly miſunderſtand and miſapply the *end* of his *coming*.

For, whereas the main and principal end of his coming, is, *to reconcile men unto God, and make peace betwixt them, through his purging their Conſciences from dead works, taking away the ſins and pollutions of their hearts and defaceing and bloting-out that unholy image of ſatan, begot in them, through unrighteouſneſs, and enduing them with the heavenly and righteous Image of God*; they on the contrary have ſuppoſed, or dreamed, that his end, in coming, was *to reconcile them to God and juſtify them, while remaining in their ſins.* Yea and ſo farr they have proceeded herein, as to imagine, that *there is no need of holyneſs at all, for juſtification and reconciliation, but onely for making them meet for heaven*, as they terme it. Whereby it would ſeeme, they ſuppoſe, that, whereas *heaven can be at no peace with unholy men, yet God can*; as if God were more reconcileable with iniquity, than heaven is. But ſurely neither heaven, nor the God of heaven (much leſs) can ever be reconciled, or at peace, with unholyneſs, or thoſe, who live in it.

Now the ground of this their ſuppoſition is an *unſound notion*, they have drunk-in, that *Chriſt is come, or put in their ſtead, to fulfill the Law of God, for them, in his own perſon, both actively and paſſively, by which they are wholly juſtified in the ſight of God, through his ſatisfaction, though*

though they remain in much ſinfulneſs and unholyneſs in their own particular.

But though we do truely acknowledg the full and perfect ſatisfaction of Chriſt unto the Father, both in his doings and ſufferings; yet we deny that notion of it, as unſound and unſcriptural. For the true ſenſe of the ſatisfaction of Chriſt, both as we read it outwardly in the Scriptures teſtimony, and feel and know it inwardly, in the work and teſtimony of his *Spirit, Light and Life in our hearts*, is after, and according to the manner, as followes.

I. When man ſinned againſt God, and became corrupt and unclean in his heart before him, through tranſgreſſion, the peace betwixt God and him was broken; and ſo man, who in his innocent ſtate was juſtified and reconciled with God, now through his ſin became unjuſtified, and the wrath of God kindled againſt him, both in his Soul and body, in great meaſur.

II. This wrath of God would have burnt, in ſuch a violent and forcible manner, had not he provided a way in his infinite mercy, in ſome meaſur, to abate and qualify it, that it would have ſunk man into endleſs and irrecoverable torment and miſery. But God prepared a way both to qualify this wrath, and alſo in due time wholly to quench it, and bring man into perfect peace and reconciliation with God, as at the beginning, yea and to eſtabliſh him therein for ever.

III. Now the way and remedy, he provided, both for the qualifying it at firſt, and afterwards for the total quenching of it, was the *coming of the Lord Jeſus Chriſt* his onely-begotten Son in a Holy Seed, conception and birth, out of which ſhould ſpring ſuch a gentle, meek, and qualifying Spirit and Life, that it ſhould ſtand up in the way betwixt the wrath of God and men, firſt to abate and qualify the wrath towards men, even while they are in their ſins, but not to remove it, and that for a certaine time or day of viſitation, given them of God, to repent and come out of their ſins and ſinfull nature and ſpirit, into holyneſs and the nature and ſpirit thereof; and then quite to remove and quench it, at their being made free from ſin, and perfected in holyneſs. And truely this great and unſpeakable benefit from Chriſt have all unholy men, in the day of their viſitation, that through his ſweet and qualifying Life, the wrath of God is in a great meaſur born up, from falling upon them, to the uttermoſt, which, if it did, would inſtantly ſink them into the pit, from whence there is no recovery. Nevertheleſs the wrath of God abideth upon all unholy men, but through the meek Life of Chriſt in the Holy Seed, it is greatly ſuſpended or born off.

IV. Now that the Lord Jeſus might be, the more univerſally and throughly, a Saviour unto man, for his recovery out of the miſery and bondage

and

and vanity, into which he had thrown himſelf, it pleaſed the Father, yea and the Son both, that he ſhould come (to wit, Chriſt) in a holy Seed both inwardly, and outwardly, for the deliverance of both the inward and outward man, yea and for the deliverance of the whole outward creation, from the vanity and corruption it was made ſubject unto, through the ſin of man. And thus even from the beginning, yea upon mans fall, God was in Chriſt *reconciling the world unto himſelf*, and Chriſt was manifeſt in the holy Seed inwardly, and ſo ſtood in the way to ward off the wrath from the ſinners and unholy, that it might not come upon them to the uttermoſt, during the day of their viſitation. For even at man's fall, *the Seed of the woman* was given, not onely to *bruiſe the ſerpent's head*, but alſo to be a *Lamb* or *Sacrifice*, to *atone* and *pacify the wrath of God* towards men. And this is the *Lamb*, that was *ſlain from the beginning of the world.*

V. And through the coming of Jeſus Chriſt thus in the inward, even before he was outwardly come, or manifeſt, many wer ſaved, and attained unto perfect peace and reconciliation with God in their Souls, yet not in unholyneſs, but in departing therefrom, and becoming holy and ſanctified unto God. Now, though from the beginning he was not outwardly come, nevertheleſs his purpoſe of coming outwardly was from the beginning: and alſo he had

a cer-

a certain fore-knowledg and ſenſe of what he was to ſuffer, and how he was to be delivered up into the hands of ſinners, to be ſo dealt with, as it came to paſs in the fulneſs of time. And according to this in a true ſenſe it may be ſaid, that he bore the weight of his outward ſufferings, in great meaſur, from the very beginning. As even among us men, what we do certainly foreſee of ſufferings or trials to come upon us for the future, doth affect us with no leſs weight many times in the foreſight of them, then in their accompliſhment, yea ſometimes more, as every one knoweth by ſome experiënce. And that he was given up and reſigned in the very beginning to come into the world outwardly, and ſuffer thoſe indignitys and cruëltys with many other deep trials, was certainly a ſacrifice of a ſweet ſmell before the Lord, and was very acceptable and ſatisfactory unto him.

VI. And thus according to the plain and genuine ſenſe above mentioned, obvious to the weakeſt capacity, we may truely ſay, that all the benefits and bleſſings, which come upon men, or have come upon them from the very beginning, for either their juſtification or ſanctification, have a ſpiritual relation and reſpect unto Jeſus Chriſt, both in his inward and outward coming, and his doings and ſufferings in both, by which he gave perfect obedience unto his Father; and thereby he hath obtained the *free*

Gift

Gift to come upon all, unto juſtification of life.

Therefore we are not too nicely to diſtinguiſh betwixt the *influence* of his *inward* and *outward coming* and the *effects* thereof, but rather to take them conjunctly, as in a perfect conjunction, having a perfect influence upon *all mankind*, for their reconciliation and renovation unto God, as obtaining thât meaſur of Light and Grace from God unto all and every one, whereby it is poſſible for them in a day to be ſaved.

VII. And indeed we do very freely and willingly acknowledg, that the Lord Jeſus Chriſt aforeſaid by his obedience and ſufferings, even in the outward, hath by his ſatisfaction unto God obtained it, that man may come into juſtification and favour with God, but not any otherwiſe, but upon theſe terms, *viz.* upon their *faith* and *repentance*, *mortification* or dying unto ſin, and living a new life of holyneſs and righteouſneſs unto God, otherwiſe all pretence unto juſtification, by Chriſt his ſatisfaction, is but a deceit, & cloak for men to ſooth and gratify themſelvs in their ſins and luſts: for the Lord juſtifieth onely his own Seed, and them, who are begotten and born of it, in whom the righteouſneſs of the Law is fulfilled through the Power, Life and Spirit of Chriſt manifeſt *in* them, *who walk not after the fleſh, but after the Spirit, to whom there is no condemnation.* And theſe terms, videlicet, *faith* and *holyneſs* are very gentle and eaſie,

easie, forasmuch as Christ is freely given of the Father unto *all men*, to enable them to the full performance thereof.

Also here is another great errour and mistake among *Professors* generally, that they do not conceive that Christ did really suffer, for, and by, mens sins, but onely at his outward coming; which mistake is grounded upon this other mistake, that *Christ had no being, as man, but at his coming into the outward*, and consequently *could not suffer*; which consequence behoved to be admitted, if the ground, on which it was built, were true: but it is uttterly false, for it is most certain from the Scriptures testimony, that he suffered all along by mens iniquitys, as where it is said, *I am pressed under them*, &c. *Amos* 2: 13. and that he was *the Lamb slain from the foundation of the world*, yea that *he endured the old world with much long-suffering*, and many other places. For even from the beginning he was Mediator: therefore he is said to be *the beginning of the creation of God*, *the first-born of all creaturs*. And why might not Christ suffer *in* men, before his outward coming, as he doth now suffer in them, long after it? even as *Paul* speaketh of the *sufferings of Christ*, *which remained to be accomplished in him*, for the *Seed* (which is *Christ*, according to his participation with the creaturs) hath been the same in all ages, and hath had its sufferings *under*, *by*, and *for* the sins of men, *in* them all, for the removing and abolishing of them.

This

This outward coming of the Lord Jeſus and his conception, birth, life, ſufferings, death, reſurrection and aſcenſion, *&c.* is one of the greateſt and profoundeſt myſterys of the Chriſtian faith, and hath an exceeding much deeper ſenſe and conſideration, than moſt apprehend, or than any can apprehend, but as it is opened unto them in the *Life*, *Light* and *Spirit* of *Chriſt in their own particulars.*

And therefore I do admoniſh and warn all, yea I obteſt them, in the Power and Spirit of Jeſus Chriſt, that they do not make any ſlight account of it, or undervalue this great and glorious myſtery, that ſhall be the eternal object of the Saints contemplation, for which (as among other things) they ſhall eternally adore, and admire the infinite goodneſs, wiſdom, mercy, and power of the *Lord in* and *over all his works.* And if the myſtery be not opened unto them, as aforeſaid, let them be ſilent, and hold their peace, not meddling to meaſur the myſterys, nor this myſtery of God, with the weak and ſhallow capacity of their own apprehenſions. And ſeing the Lord has given me ſome in-ſight and knowledg thereof in a meaſur, and that by the revelation of the Spirit and Life of his Son in my heart, I may not forbear to mention and declare ſomewhat of it unto others, which I warn and admoniſh all, that ſhall read or hear of it, to bewar of judging of the ſame, but in the expreſs ſenſe, feeling, and opening of the

the ſame Life and Spirit in their own particulars.

It hath been commonly taught and ſuppoſed, that *the coming of Jeſus in the outward, and his becoming man, had no further in it, but that the* WORD, *which was from everlaſting, did aſſume the true nature of man in Soul and body into an immediate union with it ſelf,* (commonly called *the hypoſtatical* or *perſonal union*) *and that this manhood of Chriſt was conceived in a miraculous way, by the Power of the Holy Ghoſt in the virgin's womb.* All which is willingly granted, and truely and cordially believed by me. But I ſay, there is yet a further thing in it, than they yet ſpeak of, or apprehend, and it is this,

That even that holy birth and conception, as it had the real and true nature of man, ſo it had much more, *viz.* a *certain Divine perfection*, (as I may ſo call it, through the wiſdom given me of God) *whereby it was not onely the whole and intire nature, or birth of manhood, but was more, yea much more than a man.* It's true, it is commonly granted, that *Chriſt was more than a man*, yea *both God and man*, which is true: but yet they do not apprehend the thing, whereof I ſpeak. For, though they grant *Chriſt was both God and man*, yet they do not apprehend nor acknowledg, that that birth had any thing of its own nature, more than the birth of any other man, which, I ſay, it had, according to the revelation of God given me, concerning

cerning it. And this is demonſtrable alſo from Scriptur: For even according to that birth he was the Son of God, no leſs than the Son of Man, as having God for his Father, as he had the virgin *Mary* for his mother. Now the child, we know, doth partake an image or nature from both parents; and thus did Chriſt, who did partake of the nature and image of man, from the Seed of *Mary*, but did partake of a Nature and Image much more excellent, than that of man, in its greateſt glory, from God and his Seed, who did really ſow a moſt Divine and heavenly Seed in the virgin's womb, which, as it ſupplyed the mal's ſeed, ſo it had much more in it, and brought forth a birth, which as it had the true and whole nature of man, ſo, I ſay, it had a perfection above it, and that not onely in accidental qualitys (as men will readyly confeſs) but even in ſubſtance and eſſence.

Perhaps ſome will take occaſion herefrom to conceive, that *I hold ſome ſuch ſtrange opinion, as if the very Godhead it ſelf were conceived or born by the Virgin, for, if that birth hath in its very nature ſomewhat above the nature of Man, what can it be but the Godhead it ſelf?* Thus perhaps they may reaſon.

Alſo, others may reaſon after this manner; that *at leaſt it would ſeeme to hold, that this Seed of God were ſome particle of the very Godhead, and ſo that the birth, that proceeded of it, is a part or portion at leaſt of the very Godhead.*

But I ſhall ſoon put an end to both theſe reaſon-

ings, and yet alſo ſpeak or declare freely that, which is given me concerning the ſame, (and in plainneſs ſo farr as the nature of the thing can admitt) I ſay then, that neither is the Godhead it ſelf conceived or born in this birth, nor yet is it a particle or portion thereof. For I confeſs, to ſay either of theſe two, were very unſound, and is altogether contrary unto and inconſiſtent with the dignity and glory of God. And as for the *Godhead* (to ſpeak properly) it is *not diſcerptible* into particles.

And thus I have plainly cleared my ſelf of the leaſt ground of ſuſpicion of blasphemy or unſoundneſs, as to the nature and dignity of the Godhead, that is *without all variableneſs or ſhaddow of change.*

And now to that queſtion, viz, *If that birth have in it, (and that ſubſtantially) and in its very nature ſomewhat above the common nature of man, what can it be but the Godhead it ſelf?*

I anſwer: Yea, it hath, and yet it is not the Godhead it ſelf, but a certain midle nature, ſubſtance, or being, betwixt the Godhead and Mankind, that is as farr, yea and much farther tranſcendent in glory above the common nature of man, as the nature of man is above the nature of the beaſts; yea it is even above the nature of the Angels.

This will be thought the more ſtrange of by many, becauſe they have been commonly taught, and have commonly received it, *that there is no midle Subſtance*

ſtance betwixt the Godhead and us, at leaſt as to the inward; for they have ſuppoſed, that *the ſpirit* or *mind of a man or an Angel is next unto the Godhead*, which I deny, for the heavenly or Divine Subſtance or Eſſence, of which the Divine birth was both conceived *in Mary*, and is inwardly conceived *in* the Saints, is of a midle nature.

Now this *midle nature* I call a *Divine Subſtance* or *Eſſence*, not as if it were the Godhead it ſelf, or a particle or portion of it, but becauſe of its excellency above all other things next unto the Godhead, as on ſuch an account men do call other things *Divine* (which are very excellent) yea ſome call holy men *Divine*, and ſome call theſe, who teach the things of God, *Divines*, as *John*, who wrot the *Revelation*, is called *John the Divine*.

Alſo, this excellent and intermediat being may be called *the Divine Being*, on ſuch an account, as becauſe the Godhead is moſt immediately manifeſt therein, and dwelleth in it, as in *the moſt holy place*, or *Holy of Holys*. For thus, even according unto the manner of men, we commonly ſay, ſuch a place, in the outward, is ſuch a man's being, becauſe of his dwelling or abiding there. And ſo it may be called *the Divine Eſſence* or *Being*, for that God doth dwell in it, though he dwelleth *in* himſelf alſo, and ſo did from everlaſting. And truely I can not but in charity conſtrue this to have been intended by ſome in

ſome other places, who affirmed, that *Chriſt, as man, was born of the Divine Eſſence* or *Subſtance*, for ſo ſay I, according to the foreſaid explanation, that he was not onely born of it, but of the eſſence or ſubſtance of man alſo, through *Mary*.

And thus he was both the Son of God and the Son of Man, according to his very birth in *Mary*: and therefore, even according to that birth, he hath a *Divine perfection* and *vertue*, and that *ſubſtantial*, above all other men, that ever were, are, or ſhall be, who is the *Heavenly Man*, by vertue of which Divine perfection he was united with God in an immediate manner, and repleniſhed with ſuch a fulneſs of the Godhead, as no other man, or men are capable of: yea by vertue thereof *the fulneß dwelt in him bodyly*, as the Scriptures declare.

And this Divine and ſuperëminent perfection of this birth above the common nature of man, yea of Angels, is that wonderfull *nexus*, tie, or bond, betwixt God and him, through which he hath immediate union with him; yea it is, and may be called the *union*, viz, that, by which *God* and *man* is made *one*, and ſuch an union as no other creatur hath, or ever ſhall have, for that the union of God with all other creaturs is but mediate, whereas this is immediate. Wherefore, he, and he alone ought to be called *Jeſus Chriſt*, both *God* and *Man*, and no other. And by this Divine perfection he carryeth the Image of God,

God, in his very outward birth: as alſo he carryed in the ſame the true nature and image of Man, through his partaking of *Mary*'s ſubſtance.

And thus, as he hath our whole and perfect true nature, as man, being *like us in all things, without ſin*, in Soul and body, ſo he hath alſo ſomewhat, even as to his Soul and body, much more excellent, than all other men, and that ſubſtantially: ſo that his body hath, not onely the perfections of our body, but alſo much more, becauſe of its being generate, not onely of the Seed of *Mary*, but of a Divine Seed, and his Soul hath all the perfections and propertys, which the Soul of man in *innocency* hath: but it hath alſo much more excellent propertys and perfections, and that ſubſtantially. And therefore his body though it could ſuffer death, yet it could *not* ſuffer *corruption*, and his Soul could not ſin, nor be corrupted with iniquity, but did ever ſuffer under it, and by it, which Soul of Chriſt is the *Quickening Spirit*, as *Paul* hath declared, 1 *Cor.* 15.

Now becauſe of the wonderfull and Divine excellencys and perfections of this birth, therefore it is ordained and appoynted of God to be that univerſal balſame or medicine, to cure and reſtore, not onely all theſe of mankind in Soul and body, (who ſhall receive him inwardly by faith and love) but alſo to cure and reſtore the whole outward creation, from its diſtempers and corruptions, that are come upon it,

through ſin. Yea this is the *little leaven*, that ſhall *leaven the whole lump* of this viſible creation, by its pure, heavenly, and Divine Vertue, into moſt wonderfull ſweetneſs, purity, vertue, beauty, and glory, whereby *all things ſhall* be *made new*, and that, which is but *natural*, ſhall be, as it were, *ſpiritual*. Yea this is indeed that *Stone* of the *Wiſe-men*, which by its touch ſhall in due time change, not onely the bodys of the Saints, but the body of the whole creation, and purge it from all its weakneſs and impurity. And truely another Philoſopher's Stone, even in the outward, (at leaſt to that latitude, as it is commonly defined) ſhall men never find, but this, even this holy and Divine body aud birth, which, now 1669 years ago, was brought forth, through the Power of the Holy Ghoſt, in and by the Virgin *Mary*. For what can perfectly cure and reſtore the ſick and diſeaſed body of nature, either in man, or other things, but his *incorruptible body*, through the Power of the Spirit, that dwelleth in it, who ſaid, *Behold, I make all things new*, and for whoſe coming to renew them all, the creation is invited to rejoyce, becauſe of their being to be delivered through the ſame, from their bondage and vanity? Yet I ſhall not deny, but that it may be poſſible for men, through the wiſdom of God, to find out ſuch a Subſtance, as may do great cures on the body of Nature, but I ſay, it can never perfectly cure it: otherwiſe the body ſhould be-

become immortal, which never ſhall be through the vertue of any other body, but that of Jeſus Chriſt, as is ſaid. And, though ſuch a Subſtance hath been found, or may be, (as ſuppoſing it, which could turn the other metalls into gold) yet this were not the univerſal balſame or ſtone, for even the pureſt gold on earth hath its corruptions and diſtempers, from which when it is refined, it will more excell, what it is now, than it at preſent doth excell the baſeſt metall, ſtone, or ſand, or turf.

And to the end that this excellent body of birth of Jeſus Chriſt might be the more prepared for ſuch an effect, *viz.*, to cure and reſtore all things, therefore it pleaſed the Father to give him up both in Soul and body to ſuffer ſuch deep inward afflictions, ſufferings & trials, for by theſe that hidden Divine vertue and perfection, which was in the center both of his Soul and body, was raiſed up and brought forth, (as into the circumference) even unto its fulneſs and perfection. According to which it is ſaid in the Scripture, that *he (the Captain of our Salvation) was made perfect through ſufferings*, for ſo it is indeed as to all other things, which have any perfection or vertue further in them, than is manifeſt, as it were, hid in the centre; which perfection is raiſed up, and brought into view or manifeſtation, through its ſufferings, as by mortification, calcination, melting it in the fire, heating it, pounding and preſſing it, bruiſing and

ſqueezing, boyling, and many ſuch kind of things, wel known to *Chymiſts* and *Phyſicians*. And thus was our Bleſſed Lord uſed, both in his Soul and body: his deep *ſufferings* in both were like a *wine-preſs*, which ſerved to ſqueeze and preſs out the hidden wine, that was in his grapes, even that pure and precious water and blood, which came out at his ſide on the croſs, and when in the garden he ſweat, that drops of blood fell to the ground, theſe very drops of water and blood had a moſt excellent vertue in them, beyond what man's heart is able to conceive of, whereby they entered into the very kernell and quinteſſence of the whole creation, to its very heart, for its deliverance and reſtauration. And this was as a Seed, that was then ſown in the very heart of the outward nature. by which it is bleſſed of God in ſome meaſure, aud through which it ſhall in due time be perfectly delivered and cured of its vanity, corruption, and bondage.

Therefore it was, that at the ſufferings of Chriſt, the whole outward creation fell into a wonderfull paſſion and ſuffering, in ſo much that there was a great darkneſs over all, and the very earth was, as it were, rent, for that ſecret and excellent vertue, which went forth from him at his ſufferings, even in the water and the blood, pierced into the heart of the body of the world, and wrought in it, like phyſick, that worketh ſtrongly, againſt the corrupt humors

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in man's body, that doth greatly affect the body with ſufferings. And thus it was even fit, that the creation ſhould, after its manner, ſuffer with him, which was to partake of ſuch glorious effects, through his ſufferings. And though the outward creation be not yet cured through the ſecret Vertue of that water and blood, no more yet the bodys of the Souls, yet in due time they ſhall, even through and by the Vertue of theſe ſufferings.

But as I have ſaid above, ſo do I again repeat it, that it may have the more weight, *viz*, that we are not too nicely to make a difference betwixt the *Influence* and *Effects of his outward and inward ſufferings*, but to underſtand them in a perfect conjunction, and that the *end* of his *Suffering* in both was this, *viz*,

1. Both to quench and allay the wrath of God, which was kindled both in mens Souls and bodys, and alſo in the whole body of the creation. And

2. To purify and cure both men, and alſo the outward creation, from corruption, vanity, and bondage. And ſo, in relation to men, this I ſay, that the Sufferings of Chriſt, and his Obedience, Life, and Righteouſneſs both inwardly and outwardly, hath a very bleſſed influence upon men, both to remove the wrath, and alſo to remove *ſin* the *cauſe* of it, and to bring-in everlaſting righteouſneſs, to cover the Soul with, by a real participation of it, over and beyond all imaginary reckonings and imputati-

on of man. (though the imputation of God unto man, we owne) And this I ſay further, that the wrath is no further removed from men, by vertue of Chriſt's obedience and ſufferings, than ſin, that is the cauſe of it, is removed: and thus juſtification and mortification and ſanctification go-on equally. And by what is ſaid, way is alſo made for clearing of that concerning Chriſt his bearing the wrath and anger of God for us; to which I ſay, he did ſo bear it indeed, that he bore it up from falling upon us, in its full weight, which if it had done, it would have ſunk us into an eternal ſtate of miſery, and he ſtood in the way, and bore it off, that it did not drown and conſume us with everlaſting death and deſtruction; but that he did bear the wrath of God, either in that manner or meaſur, which the damned in hell do, or we ſhould have done, had not the Lord recovered us, I altogether deny, for he could, and did ſatisfy the Father wel and acceptably, without bearing it in that way.

But if it be queryed, *If he ſuffered by that wrath, when he ſtood betwixt us and it?*

I *anſwer*: He ſuffered a trial and chaſtiſement by it, and ſo it is called a *chaſtiſement*, but it could never be ſaid, that the Father was offended or diſpleaſed with him, even while he ſuffered for us, for the Father was ſatisfied and wel pleaſed in him in his greateſt ſufferings, which he did bear, in moſt perfect

fect reſignation, love, and willingneſs, both to pleaſe his Father, and alſo to ſave and reconcile men unto God. And though the Lord did not draw that ſenſible comfort from him, when he ſuffered on the croſs, it was not for any diſpleaſur towards him, but for a trial, and, as is ſaid, to raiſe up and draw forth that excellent vertue and perfection, that was in him, the more. So it pleaſed the Father to bruiſe him, and preſs him with ſufferings, as in a wine-preſs, to the end that ſweet wine might come forth, that hath the vertue in it to cure men of their wounds, both in relation to wrath and ſin. And ſo when he cryed forth with a loud voyce upon the croſs, *My God*, &c. even therein and there-through Vertue went from him, in that holy breath or ſpirit which had, and hath, a *moſt effectual Influënce* upon both men and the creation, for their deliverance, as aforeſaid, for nothing, that he ever did or ſuffered, was in vain, or without vertue and influence unto mens Salvation.

And thus having declared the great influence, which the very outward coming, birth, life, ſufferings, and death, *&c.* of Chriſt, hath upon men, both for their juſtification and ſanctification; let us now ſee how and in what manner we ſhould improve the ſame effectually, in order thereunto: For indeed we ſhall find how the *Apoſtles* did greatly improve and make uſe of it, in order unto mortification, or dying

ing unto ſin, and living unto holyneſs, and making progreſs therein, unto perfection. As to inſtance in ſome few examples.

Rom. 6: 2. *How ſhall we, that are dead to ſin, live any longer therein? Know ye not that as many of us as were baptized into Jeſus Chriſt, were baptized into his death*, &c. See throughout the whole chapter.

2 Cor. 5: 14. *For the love of Chriſt conſtraineth us: Becauſe we thus judge, that if one dyed for all, then were one dead, and that he dyed for all, that they which live, ſhould not henceforth live unto themſelves, but unto him, who dyed for them, and roſe again.*

1 Pet. 2: 24. *Who his own ſelf bore our ſins in his own body on the tree, that we being dead to ſin ſhould live to righteouſneſs, by whoſe ſtrips ye were healed.* vers. 21. *Becauſe Chriſt alſo ſuffered for us, leaving us an example, that we ſhould follow his ſteps.*

1 Pet. 4: 1. *Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arme your ſelves likewiſe with the ſame mind. For he, that hath ſuffered in the fleſh, hath ceaſed from ſin, that he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God.*

By all which places, and many other, which could be mentioned, we may obſerve that the Saints made the chiefeſt uſe and improvements of the Sufferings, death, and reſurrection of Chriſt, for the mortification of ſin, and living unto God, in holyneſs and righteouſneſs, and that unto perfection; and did not

not ſooth or pleaſe themſelvs to live in much ſin and unholyneſs, and ſpeaking peace to themſelves therein, becauſe of what Chriſt had done and ſuffered for them.

And now I ſhall ſumme up in a few words the particular uſes and benefits, which the Saints receive, in order to a growing and proceeding in holyneſs, through the improving the coming, ſufferings, death, and reſurrection of the Lord in the outward, through the Power and Light of his own holy Spirit and Life, in and by which onely they can improve them aright.

1. As his coming, birth, ſufferings, death, reſurrection, &c. are preſented and ſet before us, in the evidence and vertue of his own Light and Spirit in our hearts, ſo it is made a great occaſion to ſtrengthen both our faith in God, and our love towards him, foraſmuch as our Lord God the Father of our Lord Jeſus Chriſt hath given, by his outward coming, *&c.* as aforeſaid, a very great and large teſtimony of his love and good-will towards *all men*, for their Salvation, and of his patience and long-ſuffering, in permitting men ſo to uſe his own dear Son, which was, as if it had been unto himſelf. Yea, herein he gave a moſt convincing teſtimony how he had born and ſuffered, with wonderfull long-ſuffering the iniquitys of men, which ſtruck againſt his inward Life and Spirit of his Son in all ages and generations,

rations, before the wounding and crucifying it *in* them, as now they did againſt him in the outward. By which men might be greatly convinced, that the will of the Lord was their Salvation, in ſo bearing and ſuffering them, for had he not intended love to them herein, he might have eaſed himſelf of his adverſarys in a moment, and altogether delivered that tender Life and Spirit of his Son from its ſufferings *in* them, and brought intolerable ſufferings upon the tranſgreſſors themſelves. Alſo herein the Lord gave a great teſtimony of his Power to ſave, in as much as though he delivered up his Son to ſuffer moſt deep affliction *in* and *under* ſinners, yet in due time he raiſed him up again, even from death, and did manifeſtly ſet him over all his adverſarys, according to the working of which mighty power *he is able to ſave unto the uttermoſt all, that come unto God by him.* And ſo theſe things being inwardly preſented and ſet before the Soul in the Spirit and Light of Jeſus Chriſt, are indeed very forcible and prevailing to work faith in it, both upon the mercy and power of the Lord, and ſo to reſt and ſtay its faith upon him, for its full and perfect Salvation, as alſo to work and beget love unto him, in the inward ſenſe and feeling of the wonderfull love of God, as manifeſting it ſelf even ſo in the outward.

II. And yet more particularly the coming, ſufferings, and death of Chriſt, as preſented by his

his Spirit in the Soul, as aforeſaid, have a very ſpecial influence to kindle moſt ardent love in it towards him, in the ſenſe of that love of his ſo wonderfully manifeſted in the outward, whereby, for the Souls ſaving from ſin and wrath, he ſo humbled himſelf by ſo many ſteps and degrees, and bore ſuch indignitys and ſufferings as never any one did, and all in love to the Soul, and for it, and for its deliverance, as aforeſaid, and that he ſhould be manifeſt in the outward body, and ſuffer ſo deeply therein, even for the delivering our outward bodys alſo from ſin and wrath; Theſe things, I ſay, as preſented and ſet before the Soul in his own Spirit, as it were, himſelf telling it in a particular way how he had humbled himſelf, and what he had done and ſuffered for it, are ſtrong and prevailing occaſions to work moſt ardent and dear love in the Soul towards him and his Spirit, and towards the Father alſo, whoſe free Gift of Love he is.

III. And they have indeed a great influënce, when preſented in his Spirit, as aforeſaid, to work in our hearts true and reäl repentance from all our ſins, yea and a perfect and univerſal hatred againſt them, as having a ſenſe that our ſins were the occaſion of his ſufferings, yea his deepeſt and heavyeſt ſufferings, even in his Soul in the outward, was through the burden of our iniquitys, which he then did bear, ſo that the wounds, he got in his bleſſed body,

body, with the nails, and the ſpear, and the thorns, and the violent hands of men, were nothing comparable to theſe wounds he had in his righteous Soul and Life, through the burden and weighth of mens iniquitys.

But how Chriſt did ſuffer under the iniquitys of men and the ſpirit and power thereof, can never be underſtood in any true meaſur, but by theſe alone, who are come to be acquainted with a meaſur of his righteous Life *in* their own particulars, and to know a meaſur of redemption from ſin thereby; ſuch will feel how that righteous Life of Chriſt Jeſus ſuffers by ſin, and the ſpirit and power thereof, ſo that many times we have felt the *Life* of him *in us* to be deeply ſmiten and wounded, and deeply to ſuffer, through and by iniquity and the ſpirit of it, even *in* others, and in a whole countrey and nation, yea in ſome meaſur through the whole world. The reaſon of which is, becauſe of that deep and near ſympathy, that his *Life in the Saints* hath with the Seed of that *Life*, that is *oppreſſed in others*, till it be raiſed. So that many, in whom this righteous Life is raiſed to reign in perfect dominion over all its contrary in their own particulars, yet witneſs many times its deep ſufferings, through its ſympathy with that Seed of its own nature oppreſſed and murdered in others. So that indeed upon the matter this righteous Life in none of the Saints will be wholly delivered from its

its ſufferings, till that of its own nature over all the world be raiſed up *in all hearts*, to reign with it in dominion, either in full love, or wrath.

And truely theſe deep Sufferings of Chriſt under the burden of mens iniquitys really felt and witneſſed by him, as in the garden, and on the Croſs, *&c* I find the *Profeſſors* know little or nothing of, for they conceive not that Chriſt ſuffered any other way by the burden of ſin laid on him, then, in that he ſuffered the wrath of God, that was due to men for ſin, and ſo they underſtand his bearing our ſins in our Soules to be onely in reſpect of the wrath of God he did bear, which was not ſo, for he ſuffered much more deeply by the ſins of the world and the ſpirit thereof, becauſe of that great and implacable contrariety and enmity, which ſin, and the ſpirit thereof hath againſt his tender *Life*; which at that time had muſtered up all its forces againſt him, the Lord permitting it ſo to be, that by his patient and meek Sufferings he might overcome it, as indeed he did; and even upon the *croſs triumphed* over it, and gave the ſpirit of tranſgreſſion the greateſt blow and wound, that ever it got, which ſhall in due time, by the Vertue and Power of his *Sufferings* be utterly ſlain, and extinguiſhed in the earth, and it filled with his Holy and Righteous Spirit. And this Spirit of iniquity wrought what it could ſo to eclipſe and vail the preſence of God from his righteous Soul, as to take away that

comfort and joy from him, which at other times he had, yet his faith pierced through this cloud, that it did not overcome him, but he overcame it, and ſignified his faith in God, ſaying, *My GOD, my GOD, why haſt thou forſaken me?* which reſpected that ſenſible joy and comfort: yet in the midſt of this deep trial the Father was with him, in love, and in the power and Vertue of that Love the wrath became mitigated and qualifyed towards men. And, to ſpeak properly, the wrath was indeed gainſt men, but never, on any account, directly againſt Chriſt, who did indeed interveene, and intermediat betwixt it and us, to bear it off, and qualify it, as is above ſaid; yet he could never ſuffer it, as the damned do; for he qualifyed it, both in the Father's Love and in his own; but the wrath, which the damned ſuffer, hath no ſuch qualification. And truely we can not judge that the Father was (to ſpeak properly) offended or diſpleaſed with him, nay not on our account, nor do the Scriptures ſpeak any thing ſo, onely it pleaſed the Father thus to try him, and make him *perfect* thus by *ſufferings*, to the end he might overcome ſin and the ſpirit thereof, in the more glory, and might be the more fitted to help them, that are under trials, as being *touched with the feeling of our infirmitys.*

III. Being preſented in his Spirit, as aforeſaid, they have alſo great influence, to raiſe in our Souls moſt

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fervent breathings and ſupplications unto the Lord, not onely for his pardoning and forgiving Grace, (for and becauſe of his Son's blood-ſhed, his ſufferings, and death, *&c.* by which he procured or purchaſed it) but alſo for his ſanctifying and mortifying Grace, even for an abundant meaſur of the Life and Spirit of Grace, whereby we may be enabled to *dye perfectly unto ſin*, and *live unto God, in perfection of holyneſs*, ſo that the Soul may ſtrongly plead with the Lord upon the account of Chriſt, that he may pourforth abundantly of his Grace, Life, Light and Spirit, becauſe that the Lord Jeſus hath purchaſed it abundantly, and hath opened the fountain of the Father's Love abundantly, by his obedience and righteouſneſs, to the end that all Souls may come and draw out of that *fulneſs* of his, which he hath purchaſed, and is in him, *even Grace for Grace*, Joh. 1:16. both to juſtify and ſanctify, and as much the one as the other.

V. Alſo theſe things preſented in the Spirit, as aforeſaid, and in and thereby applyed to the Soul, become very ſtrong and forcible motives unto it to war againſt ſin univerſally, and the ſpirit thereof, to the utter killing and deſtroying of it, ſeing it is the greateſt enemy of that tender Life of Chriſt, which ſuffered ſo much on this account, even to the mortifying of the Soul unto ſin, and ſaving it therefrom, ſo that, if the Soul do not diligently apply it ſelf unto

a total mortification of ſin, it doth nothing anſwer unto that love and good-will of Chriſt, in his ſufferings, nor to the end thereof. They are alſo of the ſame force to move the Soul to follow after holyneſs, till it attain unto it, ſo as to be pure and holy, as Chriſt its *Beloved* and *Spouſe*, *who gave himſelf for* her, *that ſhe might be holy*, and to *preſent* her *unto God*, *without ſpot or wrinckle*, or any ſuch thing. Eph. 5: 27. Alſo how can the Soul but be moved to preſs after holyneſs, ſeing it inwardly feels, that the righteous Life of Chriſt is as much eaſed and refreſhed, and delighted in its becoming holy, as ever it was formerly grieved and burdened with its iniquitys?

VI. Our Bleſſed Lord in his outward coming, Life, and way of converſation, doctrine, ſufferings, and death, *&c.* is a moſt noble and perfect example unto us, even the beſt, that ever outwardly was, is, or ſhall be, that we might imitate his Vertues, and follow his ſteps, in all godlyneſs, temperance, and righteouſneſs, who taught us moſt excellent documents and inſtructions of a holy Life, both in doctrine and example, and ſealed the ſame with his moſt holy and bleſſed Sufferings, who *knew no ſin*, yet ſo willingly ſuffered death for ſin, gave us a moſt convinceing example, that we ſhould dye unto it, and ſuffer it no more to live in us.

Now it is to be obſerved and remembred, that in all theſe ſteps the ſufferings and death of Chriſt, *&c.* have

have theſe influences upon us, not as they are preſented unto us barely in our own ſpirit, or as we do bring them to our remembrance thereby, and ſo make a working upon our ſelves, in our own thoughts and motions, for in ſo doing we ſhall never profit our own Souls, either in dying unto ſin, or living in holyneſs unto God. Indeed we may thereby raiſe ſparks of our own kindling, in the affectionat part, and work ſome effect in our hearts, which may be a ſhaddow or likeneſs of theſe things, but can never be the things themſelves, but as they are inwardly preſented to the Soul in the *Light*, *Life*, and *Spirit of Chriſt Jeſus*, and applyed thereby, and that inſtantly and continually. For it is his *Light*, *Life*, and *Spirit* alone, which both gives the true underſtanding of the *Uſe* and *End* of theſe things, and alſo gives unto the Soul the living ſenſe and feeling of them, and in a living and effectuall way doth onely, and can, apply them unto the Soul, and whole powers thereof, for the working ſuch ſuteable effects and impreſſions, as are proper thereunto.

But ſome may ſay, *Seing the outward coming, ſufferings and death, &c. of the Lord Jeſus Chriſt, as it is known and improved by the Soul is ſo effectual to work faith and love in it towards God, and for its mortification unto ſin and living in holyneſs unto God, would it not therefore ſeem that the knowledge of the outward coming, ſufferings and death of Chriſt, as aforeſaid, is of abſolute neceſſity*

unto every one, for the attainement of these things? For how can a Soul believe that God will be gracious unto it, or is reconcileable with it, but as it lookes upon that testimony of his Mercy and Love, in sending his Beloved Son outwardly into the world, to suffer and dye for our sins, in order unto our reconciliation and peace with God? Also how can it love God with that purity and fervency of Love, which is according to the Gospel, but as it regards and considers that testimony of his Love, in the coming, sufferings, and death of Christ in the outward?

ANSW. Indeed the knowledg of his outward coming, sufferings and death is of very blessed use and advantage, and all, who have it, should be very thankfull unto God, who hath given us this testimony of his Love, good-will, long-suffering and power, in the outward coming of Jesus Christ, for the more abundant helping and enabling us to believe in him and love him. Yet this I say, though expres knowledg of his outward coming, sufferings and death, is very profitable to beget faith and love in men towards God, as aforesaid, and ought to be highly valued in its place; nevertheless this expres knowledg is not of absolute necessity unto faith and love, for as much as the outward coming, sufferings and death of Christ may have, and hath, a real and true influence upon them, who know it not expressly. For, seing he hath *tasted death for every man*, and *given his Life a ransom for all*, it can not be but that it should have

have an influence upon *all*. Yea the Apoſtle expreſſly mentions what it is, *Rom* 5: 18, 19. how that *by the righteouſneſs and obedience of Chriſt the Free Gift is come upon all, to juſtification of Life*. Look then, as many of *Adam's* poſterity ſuffer diſadvantage by his diſobedience, who never knew it expreſsly, ſo why may not many receive an advantage by *Chriſt the Second Adam's* obedience, even in the outward, who never knew it expreſsly? Yea certainly they have, for how many thouſands have been ſaved, before Chriſt's coming in the outward; who knew it not expreſsly? And many, who knew ſomething of it, it was but very darkly and under vails and figurs: yea the very Diſciples did not for a good time know of his death, ſo that when he told them of it, they were aſtoniſhed, and yet they had both faith and love in ſome meaſur: ſeing then that ſome had faith and love to God, and were ſaved, without the expreſs knowledg thereof, before he came outwardly, why not alſo after his coming, where his coming outwardly hath not been preached nor revealed? Yea has not God a way of ſaving infants, and the dumb and deaf, who have not that expreſs knowledg?

For now *Chriſt is inwardly come in a Seed of Life and Light in all*, which is the Word of reconciliation, by which men may be reconciled with God, as they joyn and apply their minds thereunto: and in this the Lord God doth give a ſufficient teſtimony of his

Love

Love, Mercy, Good-will, Long-ſuffering, and Power unto *every man*, for his *Salvation*, whereby it is poſſible for him to attaine unto the true faith in God and the true love towards him, even according to the Goſpel. And in this Holy Seed the Sufferings of Chriſt, and how he bore the iniquitys of the Soul, and makes interceſſion or attonement unto God, may be learned, in ſome meaſur, with many other things concerning Chriſt, in relation to him and his doings and ſufferings in the outward, which was an outward and viſible teſtimony of his inward doings and ſufferings in all ages *in men* and *women* in the holy Seed.

And indeed we find, that this is onely the true and effectual way of knowing the uſe and work of his coming, and Sufferings, and death in the outward, by turning, and having our minds turned inwards unto himſelf *near* and *in our hearts* in the Holy Seed, to know by an inward feeling and good experience his doings and ſufferings in us, by being *made comformable* thereunto. In which holy Seed as it ariſeth in us, ſuch a *clear Light ſhineth forth in our hearts*, as giveth unto us the true knowledg of the *Uſe of his outward doings and Sufferings*, hence alſo ſuch a precious, ſweet, and powerfull Life ſpringeth up *from* and *in* the ſame holy Seed, which doth, with much ſweetneſs and comfort, enable us to follow his example in the outward, in faith, in obedience, in love, in purity, in pa-

patience, in godlyneſs, in righteouſneſs and temperance, and all other things, wherein we are required to imitate him.

And this is the great loſs we find people at, generally, who ſeek to know the *Vertue* and *Uſe* of his coming, doings, and Sufferings in the outward, by what they can outwardly hear or read of him, while as they remaine eſtranged from his Light, Life, and Spirit in the holy Seed *in their hearts*; and yet they can never know the ſame but in this. And, Oh! at what great paines have many poor Souls been to imitate Chriſt in his heavenly vertues, by ſetting him as their example before him, but meerely as the letter or hiſtory declares of him? By which way yet they can never attain unto the true imitation or following of him, for there is required an inward ſpring and power of the ſame Life of Chriſt, by which he did theſe things, to enable them to follow his example, and all imitation, without the Soul attaine to be endued with this Life, (which it attaineth unto, through the ariſing of the Holy Seed in it) is, as if a man would, by much paines, ſet himſelf to mount up towards heaven, and fly through the midſt of it, like an eagle, or bird of the aire, which were impoſſible for him to do, even ſo as impoſſible is it for him to follow Chriſt in his heavenly vertues, doings and ſufferings, but by being endued with a meaſur of his heavenly Life and the powers thereof, which are as wings,

whereby the Soul may indeed mount up, as an eagle, and follow Christ, flying with him through the midst of heaven, yea *walking* with him and that *without wearying*, and *running without fainting*.

And therefore this is the true method and order, which we have found greatly blessed of God, which the Lord hath taught us to hold forth unto people, whereby they may *attain* unto *Holyness*, and to a being made *conformable* unto the *Holy Life* of *Jesus Christ*, and come to *know* the *true* and *great End* and *Use* of his *outward coming*, viz, in the first place, to poynt and turn their minds unto the *Light* of *Jesus Christ*, *who hath inlightened them*, and *Every One*, and hath *sown* a *Seed* of his *Light*, *Life* and *Spirit in every one*, unto which *Seed* they should give the most *inward* of their hearts, as a ground for it to grow and spring up in, abandoning and forsaking all those things, which hinder its arising: whence then in due time such a measur of *Light* and *Life* ariseth therein, as gives them both *truely to know Christ*, *and to follow Him*.

GEORGE KEITH.

How

How to diſcern the CONVICTIONS, that proceed from the LIGHT of Faith, or Divine Principle in *us, from thoſe, that proceed from the Light of Nature, or meer natural and humane Reaſon, aſſiſted by arguments drawn from Scriptur.*

THis queſtion I find weighty on my heart to anſwer, for the ſake of ſome, whoſe minds, through the *ſubtile* workings of the Enemy, may be perplexed with the ſame, as my mind was, for a conſiderable time, after I was in great meaſur *convinced* of the Truth. The Enemy of my Soul did exceedingly work in me, to cauſe me to believe, that I was ſtill, but where formerly I had been, to wit, that, although I had changed my judgment concerning many things, yet the principle, that ſwayed my judgment, was ſtill but the natural principle, helped with Scriptur arguments, and ſo my faith, touching theſe things, was but meerly humane and natural, not Divine and Supernatural, and conſequently was nothing but opinion ſtill, and that I was ſtill but a natural man, and no true believer, and, that, though I ſhould joyn with the People of God, who have the true Divine faith, and ſhould do the things, that they do, I could not be accepted of God, my obedience not proceeding from the true Divine faith,

faith, which is the effect of the true Divine *Light*, nor having received the true Divine *call*.

This objection did so trouble, perplex, and disquiet me, through the working of Satan, as it were, under ground, and hiding himself and his design from me, that none, but the Lord alone, did, or could, know the great anguish of my Soul; and, had not the Lord, in his wonderfull Mercy, broken this snare, I had been held in it, unto this very day, and perhaps had dyed in that sad and lamentable condition. And I do certainly know, the Enemy doth assault many in this day, and doth prevail over them by the same tentation, who are truely *convinced* of Truth by the Divine *Light*, and Principle of God *in* their *hearts*, which Divine *conviction* is a sufficient Divine *call*, being always accompanyed with a secret Divine drawing, to give obedience unto God, in all things, whereof they are *convinced*. The sense now of such Soules condition being brought upon me, my bowels are moved in great tenderness towards them, and my heart is opened by the Lord, to say somewhat unto them, that may be of service, to whose hands it may be ordered to come. And the breathing of my Soul, in the Spirit of Life, is, that God Almighty may bless it unto them, and make it effectual.

The difficulty of *discerning* between these two Principles, and their respective operations in the Soul, doth not proceed from this, that they are not in

in their own nature, widely diſtinct or diſcernible to be ſo, by them, who have the true eye of diſcerning opened *in* them, and are come to a clear inward ſenſe and feeling, through a living growth in the Truth, for indeed no things in the whole Univerſe do more clearly appear to be of a differing nature, unto thoſe, who have the Spiritual Senſes raiſed and opened *in* them, than the two aforeſaid Principles, or *Lights*, which differ as widely, as *heaven* and *earth*: for the one is of the *earth*, *earthly*; the other is of *heaven*, *heavenly*; the one is of the *firſt Adam*, the other is of the *ſecond Adam*, *Jeſus Chriſt*: yea the one is *meerly humane* and *natural*, the other is *purely Divine* and *Supernatural*.

The *cauſe* then of the great *difficulty* to *diſcern* betwixt theſe two *Principles* and their reſpective *operations*, is that *darkneſs* and *confuſion*, that is over the *hearts* and *underſtandings* of thoſe, who are but firſt *convinced* of the Truth, and not as yet really ſo converted unto it, as to be leavened by the Power of it, and transformed into its nature. Yea, after ſome beginnings of true converſion, wrought *in* the Soul, the difficulty doth, in ſome meaſur, ſtill remain, but not ſo great, as formerly.

The greateſt difficulty therefore belongeth unto thoſe onely, who are but beginners, and beginning to travel out of *Egypt* and *Babylon*, and *Sodom*, into the Holy Land, the *land of the Living*, and to the *holy*

hill

hill of Zion, with their faces thitherwards. To whom also it is a great difficulty how to distinguish not onely betwixt the *natural understanding*, and the *Divine Light of Faith in them*, but to distinguish betwixt the *true Divine Light*, and *Satan transforming himself* into the similitud of an *Angel of Light*, in all which notwithstanding the difficulty is not so great, as the Enemy of the Soul doth represent it to be.

Now to help any distressed or perplexed Soul, that may be in doubt concerning this thing. To such I say, Since thou art really *convinced* that God hath given a measur of the true Divine *Light* of his Son Christ Jesus unto *every man* and *woman*, and consequently unto *thee*, (for to such onely at present do I write, who are *convinced* of this Truth, but do question the nature of their convincement) why shouldst thou question, that thy convincement doth onely proceed from the *natural light* and meer *natural understanding* of thy Soul, as influenced by Scriptur, arguments, and other outward helps, and not also from the Divine Principle of the *Light*, *Life* and *Spirit* of Christ Jesus? For certainly this Divine Principle, which is *in* thee, is not altogether idle, or without operation, it is of a most active or operative nature, even as *fire* and *light* in the outward. Can the outward Sun shine, and inlighten the earth, and have no operation, nor influence upon it? or, can the fire burn and have no operation, or influence upon what is next

next unto it? Nay ſurely. And therefore no more can this Divine Principle and *Light* be *in* any Soul, but it muſt certainly and infallibly have ſome influence and operation upon that Soul, *in* whom it is, and that in order to Salvation, whoſe day of viſitation is not expired. And the moſt proper operation of it in the firſt place is to convince the Soul of Truth, I mean of ſomewhat of the Truth, of ſomewhat of God, and of his mind and will, of what he doth accept, and is wel pleaſed with, and what he doth reject and abhorr.

The Word of God (ſaid the Apoſtle, Heb. 4: 12.) *is Living and Powerfull*, or operative, *and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow, and is a diſcerner* (judge, or reprover) *of the thoughts and intents of the heart.* And this *Word* is *in all*, even *in the mouth and in the heart* of every man, and is that *Word of faith*, as Paul did expound it, Rom. 10:8. Now, if it be the Word of Faith, it is alſo the Light of Faith, for in that *Word* is *Life*, and *the Life is the Light of men*, and *this is the true Light, that doth lighten every man, that cometh into the world*, as John declared, 1:9. Now mark the word [*lighten*] which doth import its active and operative influence and vertue *in all men*, in ſome meaſur or degree, really to *convince* them. And, although there be great darkneſs over the hearts and ſoules of all unconverted men and women, that they

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are ſaid to be *darkneſs*, yet, as John hath declared, *the Light ſhineth in darkneſs*, although *the darkneſs comprehends it not*, 1 : 5. ſo the Light not onely is in the darkneſs, but it ſhineth in the darkneſs, and worketh againſt the darkneſs to reveal it, and remove it, even as the darkneſs doth work *in* the Soul, to hide and obſcure the Light, and, as it were, to extinguiſh and quench it in the Soul. And it is a moſt abſurd thing to acknowledge that the natural principle hath its operation in the Soul, and is not without its influence and force to move and act the Soul, as alſo that the principle of darkneſs, to wit, the diabolical or helliſh principle, even the very ſpirit of Satan hath its operation and influence in all men, in whom it is, and yet to deny, that this Divine Principle, that is in nature more powerfull, and more operative, than either of the other two, hath any influence or operation in them at all. And this I would have thee alſo to conſider, that it pleaſeth God, in his great condeſcenſion, many times, together with his Divine *Light* and *Spirit* in thy Soul, to make uſe of the Scripturs, and arguments drawn therefrom, making them of ſervice in the hand of the Divine Light and Spirit, as alſo to make uſe of thy own natural underſtanding, and the natural principle or light by ſhining upon it, and raiſing up in it pure and holy *convictions*, and *openings* of *Truth*, together with pure and holy deſires in the Soul, which, as they are entertained, become a true

true beginning of converſion in that Soul. But the way of the Lord is not one and the ſame alwayes to the Soul in this ſtate, for ſometimes, as is ſaid, he maketh uſe of the *natural principle* it ſelf, to wit, the *natural underſtanding*, and *reaſon* of man, (by ſhining upon it,) in a more active way and manner, ſo as it may ſeem, to be nothing elſe, but the natural principle it ſelf, helped with Scriptur-arguments, and reaſons, or ſome outward helps, that doth *convince* the Soul of thoſe things, which it is forced to acknowledg to be true, while yet it is *Divine Light* working *in* the Soul more ſecretly and hiddenly, that hath the main ſtrok & hand in the buſineſs. At other times the Divine *Light* appeareth more *immediately* in the Soul, and more openly, and ſcarcely at all maketh uſe of the natural principle or underſtanding, further than in a *paſſive* way, as when the eye looketh towards an *object*, or as the ear heareth a voice or ſound, wherin the Soul is rather *paſſive*, than *active*. And ſometimes all the natural powers of the Soul are drawn into a deep ſilence, by the mighty, and yet ſecret, working of the Power of the Divine Principle and Light, ſo that the Soul by none of its natural or humane powers or facultys doth apprehend what is inwardly revealed in it by the Divine Light, but they all being ſilenced, bound, locked up, and, as it were, made aſleep (both *imagination* and *reaſon*, or whatever elſe can be called a *natural* or *humane*

faculty of the Soul being wholly ſuſpended and laid by, as of no preſent uſe) and the Soul, as it were, wholly dead for that preſent time unto them all, as ſo many dead members, the Divine Light and Spirit doth raiſe up, and awaken, *in* that Soul, a new Senſe and power of diſcerning, of which it formerly had no experience, or at leſt made no reflexion upon the ſame, which is the Spiritual ſenſation of God and Divine things, as inwardly revealed by the Divine Light. But this kind of experience is more rare to new beginners, and to whom it is given, is a moſt ſingular and choiſe mercy and favor of God, which yet is moſt ordinary to all thoſe, who, in any conſiderable meaſur, are truely converted unto the Truth, and leavened into the nature of it. And if it ſhall pleaſe God at any time to give thee ſuch an experience, who art not yet ſo conſiderably converted unto the Truth, thou art to receive it, as a ſingular favor and Grace of God, but, if it be denyed at preſent unto thee, God not judging thee worthy of ſo high a favor, thou oughtſt to be content with that other way. And ſuch a *convincement* is a true *Divine* and *Spiritual convincement*, proceeding originally and principally from the true Divine *Light* and *Spirit* of *Faith*, and there is vertue ſufficient in that, which doth thus convince thee, to enable thee to believe and joyn unto it, and to obey its requirings, according to the preſent meaſur, and that is a true ſufficient

Divine

Divine call for the preſent, which if thou doſt ſlight or neglect, in expectation of a greater, or more clear, thou doſt tempt the Lord, and provoke his Holy Spirit.

Moreover, I would have thee to know, that thou oughtſt not to expect that meaſur or degree of clearneſs, or clear and diſtinct diſcerning, as perhaps thy own mind doth judge to be requiſit. *God* is *wiſer* than thou, and doth better know, what is fitteſt for thee, than thou doſt. And indeed this is no ſmall engine of the enemy, to keep thee in a ſtate of unbelief and diſobedience, under a pretence that thou art not ſo fully and ſufficiently clear as is requiſit: and, if the enemy can prevail with thee here, he will continually keep thee in it from day to day, yea from one week, moneth, and year, to another, untill thou loſe the pretious opportunity and day of thy viſitation, to end thy miſerable life in this ſad eſtate of unbelief & diſobedience: & ſo, in place of geting more clearneſs and more diſtinct and clear diſcerning of the true *Divine Light*, and *Divine voyce* and *call*, thou wilt come to have leſs, untill what thou once hadſt be altogether taken from thee, and thou left in great darkneſs, and deadneſs, and hardneſs of heart. Therefore thou oughtſt to improve that ſmall clearneſs, which thou haſt, and *not to deſpiſe the day of ſmall things*, Zach. 4: 10. nor overlooke and contemn the little ſmall *grain* of the *Kingdom of God in thee*, which is as a

muſtard ſeed, the leaſt of all ſeeds. The leaſt meaſur of the true *Light*, that ſhineth in the darkneſs *in* thee, is a *moſt pretious treaſur*, even when it is but as the light of a ſtarr, that ſhineth in a dark night. Some people travel with the help of ſtarr light, till the moon ariſe, and, after the moon is riſen, they travel on, untill the day dawn, and the clear day appear, and the Sun riſe up, and then they have great comfort, and ſee much more clearly than before, and many things are clearly diſcovered unto them, far and near, which they ſaw nothing of formerly, or but very dimly and obſcurely. But he is certainly a very unwiſe traveller, who, having a great journey before him, which he muſt accompliſh in one day, or elſe ſuffer an unexpreſſible and irrecoverable loſs, reſolves in himſelf to lie ſtill in bed, till the Sun be up, and that he hath not time enough to accompliſh his journey: on the contrary the diſcreet and diligent traveller gets up betimes, & even while it is yet night, ſets forth on his journey, and, contenting him with the morning or ſtar light goes on, in expectation of the approaching day, when the Sun will ariſe upon him, and then his travel will be the more comfortable, eaſy, and pleaſant to him. As it is then in the outward, ſo ought it alſo to be in the inward, or rather much more; for thou haſt a great and long journey before thee, ere thou arriv'ſt at everlaſting Salvation, and thy time is but ſhort, thou haſt but one

one day, or rather piece of a day, to travel it in. For all men ſpend a great part of their day in other travels, yea in travelling the contrary way, which muſt be all travelled back again, and therefore when thou, whoever thou art, beginſt to ſee and turn thy face to thy journeys end, thou hadſt need *gird up* thy *loyns*, and travel with all thy might, with all circumſpection, making uſe of every help, thy Guide affords thee, for, if thou doſt not accompliſh it within this one day, or the remaining part thereof, I mean *the day* of thy *viſitation*, thou art undone for ever. Herein onely lies the difference 'twixt theſe two travellers, in the *outward*, and in the *inward*. That in the outward, when one hath miſpent, ſlept, triffled, or rioted away his time, how deeply ſoever he become affected with his miſtake, he is paſt all remedy of geting to his journeys end in that ſmall pittance of time left him. But in the *inward* 'tis quite otherwiſe, when the Lord, by his pure judgments manifeſted in the Soule, awakens her, ſhewing her that ſhe is even at the brink of the pit of miſery, ready, as it were, to drop in, and yet would, did not his Mercy prevent: I ſay, if the Soul in a deep ſenſe of her error turn to the Lord, flee unto him, lamenting her by-paſt ſtrayings and preſent miſerable ſtate, void of all capacity of helping her ſelf, expecting from him his Power and aſſiſtance, to carry her through to her journeys end. Behold! ſhe

will find *Jeſus*, that *Mighty Saviour* (*who is able to ſave unto the uttermoſt all, that come unto him*, Heb. 7:25.) at her right hand to uphold and carry her through. And as the Soul comes diligently to wait upon him, in the *Light*, in the true ſelf-denial, forſaking every evil way, and *taking up his daily Croſs*, in all things, his Light, Life, Power, and Vertue will break forth in the Soule, and *cut ſhort the work in righteouſneſs*, and ſo the Soule, in and by, and with his Power, and ſtrength, will *redeem the time* loſt. For which cauſe it was that Chriſt ſaid, *Work while ye have to day, the night cometh, wherin no man can work*. Joh. 9:4. & 12: 35. But if any man will neglect the ſmall meaſur of Light, that Jeſus hath imparted to him, in the night ſtate, and refuſeth to follow and obey it, but ſaith, in himſelf, I will ſtay untill the Sun ariſe, he provoketh the Lord againſt him, in ſtead of giving him more Light, to take that from him which he hath already received: for the promiſes of more Light and Grace are onely to thoſe, who improve what is already given, in how little meaſur ſoever.

And now, in what I am further to ſay unto thee, take heed unto it, and obſerve it, for it is from the Lord, and by the opening and moving of his Spirit, Light, and Life *in* my heart, I declare it unto thee, which is this. The Divine Light of God, and of his Son, Jeſus Chriſt, which is *in* thee, hath a true and innate clearneſs in it, and a ſelf-evidencing power

and

and vertue, whereby it can and doth ſufficiently diſcover it ſelf to be what indeed it is, namely to be a Divine Light given of God to guide and lead the Soul in the way of Life and Salvation. And it doth at times and ſeaſons ſufficiently appear *in* every Soul of man and woman, upon the face of the Earth, with a ſufficient clearneſs and ſelf-evidence in ſome meaſur more or leſs, according to the good pleaſur of God, whereby to convince every Soul, that it proceeds from God and leads unto God: by the innate clearneſs and ſelf-evidencing Power of which Light and Grace, Seed or Principle, all men (fools or idiots, and infants excepted, in whom yet this Divine Principle is, though they do not actually underſtand it, with whom therefore how the Lord dealeth, in order to the Salvation of their Soules, he alone beſt knoweth, nor is it for us curiouſly to inquire) by this Divine Principle, I ſay, *all men* ſhall be left without excuſe, who have not believed therein, nor obeyed it. Nor ſhall their pretence of wanting clearneſs and evidence ſufficient avail them in the day, when God ſhall call them to an account, for he will then bring to their remembrance the particular times and places, when and where he cauſed his Divine Light to ſhine *in* their *hearts*, in ſuch a manner and meaſur as was ſufficient to enable them to know, whence it was, what was its tendency, and wherefore it was given them.

If then thou be but diligent in thy mind to obſerve, and give attendance to the inward operations, motions, and ſhinings of the Divine Light *in* thee, and breathings of the Divine Life, in the ſilence and quietneſs of thy Soul, out of the many wanderings, vain thoughts, and imaginations of thy mind, thou wilt certainly come to a true meaſur of clear diſcerning of the true Divine Principle, Life, and Light, and of the operations thereof, ſo as to diſtinguiſh it from all that, which is but natural and carnal, as alſo from all that is of Satan in his cunning transformings. And although in the beginning it will be very hard to thee to attain to that *perfect*, and *abſolute inward ſilence of mind*, from all thy own thoughts and imaginations, (which will afterwards become eaſy and familiar unto thee, as thou doſt experience any conſiderable growth in the Truth) yet, as thou preſſeſt after it, thou wilt find thy ſelf helped by the Lord to come into ſome meaſur of true ſilence. And although thou canſt not ſay, that all vain fooliſh thoughts and idle imaginations are put out of thy mind, yet, if a conſiderable part of them be gone, and evaniſhed, ſo that thy mind is ſomewhat more cool and quiet and ſtill, and empty of ſuch things, than it's wont to be, here thou wilt find thy ſelf at ſome advantage, and in ſome capacity to *diſcern* the Divine Light, and working thereof, even, as it were, in this *imperfect ſtate of Silençe*, or *half Silençe*, as we may call it.

To

To help thee then a little further in this enquiry and ſearch, that thou mayſt come to know, diſcern, and be acquainted with the true Divine Light, and working thereof *in* thee, which is indeed a very neceſſary knowledg, and without which thou art liable to ſit down in a falſe reſt, and build upon a falſe foundation, as many do at this day, taking the *natural light* and *principle* for the *Divine* and *Supernatural*. And ſo what the *Soçinians* and *Pelagians*, are in profeſſion (who profeſs no higher principle, in them neceſſary, than the *natural*) theſe men are (whatever they profeſs of the neceſſity of having and being illuminated and led by the Spirit) really in practice. Therefore that thou mayſt avoid this ſnare, and come to the true knowledg of the *Divine Light* and *Principle of God in thee*, I ſhall briefly point at ſome *diſtinguiſhing marks* and *characters*, whereby the *Divine* and *Supernatural Prinçiple* is truely diſtinguiſhable from that, which is but *humane* and *natural*. As

1. The light, influence, and operation of the humane and natural principle is cold, faint, and dead, But that of the Divine and Supernatural warm, living, and powerfull, and the warmth, power, and life thereof reacheth not onely the brain or head, or the animal part, and affections, (which the natural can do, and often doth) but it reacheth alſo the heart, and moſt inward parts, even the moſt inward affections of the Soul, and is of a heavenly and Divine

nature, as the Principle is, of which it proceedeth. It is ſaid of *Chriſt*, when he preached outwardly, *he ſpake with authority* or *Power*, and *not as the Scribes*, Matth. 7:29. and he ſaid himſelf, *The words, that I ſpeak unto you, are Spirit and Life: It is the Spirit, that quickeneth, the fleſh profiteth nothing*, Joh. 6:63. And thus it is in the inward: what Chriſt ſpeaketh *in* the Soul or heart of any man, or woman, is with Power, even with a heavenly Power and authority, that raiſeth an aw and reverence *in* the heart, by which the Soul is *convinced*, that it is indeed the Voice or Word of God, and not of man, by reaſon of that innate Majeſty and Glory, that is in it, as it is ſaid in the Pſalm. 29:4. *the voice of the Lord is glorious, the voice of the Lord is full of Majeſty*, &c. And, although many Soules be ſo dark, blind, deaf, and ſtupid, that many times they have no ſenſe of any Divine Power, or Principle, yet, when it pleaſeth God to ſpeak *in* the moſt deaf and ſtupid Soul, he cauſeth it to hear, and raiſeth up ſome ſmall ſenſe of the ſame in it, at that preſent time, although, ſoon after, darkneſs and death doth prevail over them again, and they forget any ſuch experience, as if they had never had it. How did God ſpeak unto *Cain*, and expoſtulat with him? We read not that it was by an outward voice, nor is there any need to ſuppoſe, that, when God reproved him for his anger againſt his brother, it was by an outward voice, and not rather

rather by the Spirit of God inwardly *in* his *heart* and *Conſcience*, as he doth reprove men at this day, and as it did *ſtrive in man*, before the deluge, and did judge and reprove him for ſin, Gen. 6: 3. *My Spirit ſhall not alwayes ſtrive (or contend) in man*, for ſo the words ſhould be tranſlated; and Chriſt promiſed, that he would *ſend the Comforter* unto his Diſciples, to wit, *the Holy Spirit*, and he ſhould *reprove the world of ſin*. Joh. 16: 8.

Now, although a man by his own reaſonings may reprove himſelf for ſin, yet there is a great difference betwixt man's reproving himſelf, and God's reproving him by his Spirit and Divine Principle *in* his heart, that of man being faint, cold, and dead, as is ſaid, but the inward reproof of the Spirit of Truth powerfull, hot, and living, which goeth to a man's heart, and pricketh him to the quick, woundeth him deeply; and of this no man but hath ſome experience, at times, eſpecially before ſin be come to ſuch an heighth, and hath power in the Soul, that it is become *paſt feeling*. Now that ſome are ſo become, doth plainly imply, that once they had a feeling.

Again, when a man reproves himſelf, he doth it too partially, although he will be ready to judge himſelf, in the general, a great ſinner, yet there are many times many particular ſins, whereof he is guilty, that he will not reprove himſelf for, by any reaſon-

reasonings whatsoever, or arguments drawn from Scriptur, but will rather justifie and defend himself: for the natural light and natural understanding is exceedingly corrupted by the fall, and therefore it can not impartially witness against sin, but is most ready to call many sins, vertues, and to call many vertues, sins, and so to put *light for darkness*, and *darkness for light*, and *call good, evil, and evil, good*, Isa. 5: 20. Yea the natural light or understanding is so dim and dark, that it is no-where in all Scriptur called *light*; but I find that *unconverted men* are called *darkness*, in Scriptur, and that by reason of the darkness of their understandings. It is said in Scriptur, *the carnal mind is enmity against God*, and *the wisdom from below is carnal, earthly, and devilish*. All the natural powers of man's Soul are so corrupted by *sin*, that he is but dark, fooliſh, blind, and deceived in his most sublime and refined reasonings in Spiritual matters.

But the inward conviction, judgment, and reproof of the Spirit of Truth, and Divine Principle, is wholly impartial, and is a most faithfull witness, *in* man's heart and Conscience, against all manner of sin, reproving and condemning those sins *in* man, which man himself by his corrupt reasonings doth excuse and justifie.

2. The operation of the Natural principle in man, as concerning God and Divine things, consists onely in bare speculation and notion, and most-

ly,

ly, if not wholly, in tedious and laborious reaſonings, by drawing concluſions from premiſſes, which weary the Soul, even as a long and tedious travel doth weary the body. Hence *ratiocination* is not unfitly called *diſcourſe*, whereby the Soul runneth through many things from one to another, before it can come to any certain determination, or concluſion. Hence they, that go about to prove that there is a God, by the light of Nature, or a natural principle, how many tedious ſyllogiſms and argumentations are they forced to make uſe of, eſpecially againſt an Athëiſt, if he be of a cunning and ſubtile wit? And when a man is inwardly purſued with athëiſtical thoughts, and tempted in his heart, to think, that there is no God, if he go to reaſon the matter, and eſſay to overcome that tentation by his meer natural reaſonings, he will find the devil a ſtrong adverſary, and diſputant againſt him, he will ſuggeſt unto him many ſubtile and crafty anſwers, to the moſt cunning reaſonings, he can invent. Not that I judge that it can not be truely and convincingly demonſtrated, by *reaſon*, that there is a GOD, but I ſay, ſuch a *conviction* & *knowledg* of God by meer *reaſon*, and the hammering and working of the meer natural principle is ſtill but a bare and naked theory or notion, it hath no life in it, it giveth the Soul no true ſenſe or feeling of God, no *intuitive knowledg* of him, but onely that, which is *abſtractive* and *notional*, even as the knowledg

ledg is, which a blind man hath of colors, or which a deaf man hath of muſik and pleaſant ſounds.

Whereas the operation of the Divine Principle, the Divine Spirit and Light *in* man's heart exçiteth and begeteth *in* him a true living ſenſe and feeling of God, and of his Goodneſs, Love, Mercy, Power, Holyneſs, Purity, and Juſtice: and this is more effectual, than all demonſtration of Reaſon, or of the Natural principle, for I can not doubt of the *being* of that, which I have a real ſenſe of, which I ſee, taſt, and feel; nor do I need any exerciſe of my Reaſon, to perſwade me of its true real exiſtence. And although unconverted Soules feel little, or have little ſenſe or taſt of the Lord's love, goodneſs, and mercy, by reaſon of their great ſins, that do ſo diſtemper and corrupt the true capacity or faculty in them, which can have a true ſenſe and feeling of the ſame, even as a feaver doth corrupt the natural taſt of the mouth, that it can not truely reliſh the ſweetneſs of wine, or honey, but it ſeemeth unpleaſant Yet, in the Unconverted and Corrupt ſtate, men are truely ſenſible of the inward work and operation and appearance of God in the Divine Principle of his Light, Life, and Spirit, in judgment, and wrath and terror, ſo that they can feel the Word of Life *in* them, as it pricketh and woundeth them in their hearts, and is as a *hammer*, an *ax*, a *two-edged ſword*, and *fire*, in their moſt inward parts, againſt not

not onely all manner of actual transgression, but against the very habits and habitual inclinations of sin, laying *the ax to the root of the tree*, and striking at the very nature and being of sin in the heart.

Blessed is the Soul, that, being truely sensible of this inward work of judgment, hath a true love unto the same, and doth patiently lie under the judgment, the pricking, the hammering, the wounding and bruising, and breaking in pieces, yea the killing and burning, and, as it were, utterly consuming and destroying the Soul, untill the life and nature of sin be slain therein, and the Soul be throughly cleansed and redeemed thereby?

Now whatever Soul hath the least experience of this kind, it may certainly conclude, it is the true and infallible effect of the Divine Light and Principle, and not of the Natural and humane, for even as the light of the moon has no heat, nor can burn any thing, though never so combustible, but is sensibly cold, even so the natural principle in its utmost extent has no true heat, to tender or melt the Soul, can kindle no true fire in it, to purifie or refine it from sin, or consume truely the least sin. Hence,

3. The operation of the Divine Principle, in its very first appearance, by an innate purity and perfect contrariety to sin, doth work in the Soul against all sin, and the nature of it, and hath a wonderfull anti-

antipathy againſt it, even as good phyſik doth work in the body againſt a diſeaſe, and this contrariety is moſt ſenſibly felt in the Soul, and, as it is entertained, cauſeth powerfull and unuſual motions to ſeize upon the Soul, and ſometimes on the body alſo, untill ſin be utterly vanquiſhed and overcome.

But the natural principle hath no ſuch perfect contrariety to ſin, as being it ſelf exceedingly corrupted and defiled therewith.

4. The Divine Principle worketh moſt powerfully and ſenſibly, when the mind is ſilent, and doth reſt from its own meer natural workings, and eſpecially from its ſoaring imaginations and lofty reaſonings. And, although in the unconverted ſtate it ſeldom, or never, is perfectly ſilent, yet, at ſome times, it is more ſilent, quiet and calm, than at other times, (for even the ſea doth not alwayes rage, although it alwayes have ſome motion).

5. The Divine Principle never worketh at, or in, the will of man, but onely in the will of God. Whereas the corrupt and depraved will of man can ſet the natural principle on work, when and how it pleaſeth.

6. There is ſomewhat, that is unexpreſſible, and can not be named in words, but can be inwardly felt, both in the Divine Principle, and all its operations, whereby, through an innate ſelf-evidencing Power and authority, it doth really diſtinguiſh

guiſh it ſelf, and may be really diſcerned, as diſtinct from the natural and humane principle and all its workings, as alſo from the moſt ſubtile and cunning transformings of the Enemy, if the Soul be but diligent and watchfull to obſerve the ſame, and have a true deſire to underſtand the difference, and clearly to diſtinguiſh the one from the other..

And indeed, this innate ſelf-evidencing Power of the Divine Principle is that principally, whereby it can be diſcerned from the humane and natural; for, although it is truely diſtinguiſhable alſo by its effects, as Chriſt ſaid, *ye ſhall know the tree by its fruits*, yet the queſtion at preſent relates to the ſtate of thoſe who are but newly convinced, and ſo have but little experience of its effects *in* them. Alſo ſeing there are counterfeit effects, as a counterfeit holyneſs, purity, humility, *&c.* the true effects can not be infallibly diſcerned from the counterfeit, which proceed onely from the meer natural principle, or together with the ſame from Satan's transformings, but as there is a regard unto the principle, from whence the effects do proceed, for the true Divine Principle, as the mind is duely applyed thereunto, doth infallibly diſcover its own effects, and alſo the counterfeit workings and effects of the Enemy.

And therefore all outward rules do fail, and come ſhort, to give an infallible diſcerning betwixt theſe two Principles, where the inward living diſcerning,

which the true Divine Principle begeteth, is not attained. But where this inward living diſcerning is attained and kept unto, in any meaſur, outward rules may be uſefull in their place, but they onely, who have this diſcerning, that proceedeth from the principle it ſelf, can ſufficiently make a due application of any outward rules, or other outward helps, that can be given in the caſe.

GEORGE KEITH.

FINIS.

Table of ERRATA in the book.

Pag. 18. line 24. read [and for] p. 29. l. 20. r. corruptions p. 53. l. 19. r. can onely. p. 58. l. 13. r. recollection. p. 74. l. 25. r. notion. p. 76. l. 16. r. at all. p. 121. l. 16. for *reconciled*, r. *at peace*. p. 130. l. 10. r. diſcerpible. p. 137. l. 7. r. No, noryet the bodys of the Saints. p. 139. l. 3. r. withdraw. p. 140. l. 10. for *one*, r. *all*. p. 145. l. 12. dele *our Soules*. p. 146. l. 10. r. againſt. p. 152. l. 23. r. inward.

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